

RELIGIOUS PROGRESS ON THE PACIFIC SLOPE



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RELIGIOUS PROGRESS ON THE PACIFIC SLOPE



PROFESSOR JOSEPH AUGUSTINE BENTON, D.D.

RELIGIOUS PROGRESS ON THE PACIFIC SLOPE

ADDRESSES
AND PAPERS AT THE CELEBRATION OF THE
SEMI-CENTENNIAL ANNIVERSARY
OF PACIFIC SCHOOL OF
RELIGION, BERKELEY,
CALIFORNIA



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FOREWORD

Centennials and even semi-centennials are as yet too few and infrequent in Western America to be commonplace and negligible. Each one, as it occurs, possesses a significance due in part to the youth of the West. The semi-centennial of Pacific Theological Seminary, celebrated October 8-13, 1916, will have in history the eminence of being the first of its kind west of the Rocky Mountains, the first jubilee, that is, of a Protestant theological school. It is, in fact, more than the anniversary of a single institution. It gave occasion for looking backward and forward, for tracing the development of this important section of our country, of estimating present values, of forecasting to some extent the greater future and resolving to achieve it.

This volume is thus more than the record of an anniversary week. Its contents present past and present conditions on the Pacific Slope and indicate the forward trend. The papers and addresses were prepared with pains and thoroughness, and offer materials of lasting value. Gratitude is here expressed to all who co-operated to give permanent worth to the celebration. Several of the addresses cannot be secured for publication; they were of the same high order and would have enriched this volume.

The spirit of the anniversary was filled with gratitude for the past and confident hope for the future. Tokens of divine guidance have been many and signal through the fifty years. Generous testimonies were given of the far-reaching service of the institution, of its high place in public esteem, of its contribution to the rising life and educational forces of Berkeley, and the Pacific Slope.

The broad fraternal and interdenominational spirit of the anniversary deserves especial mention. At this auspicious

time Pacific Theological Seminary, for reasons that appear in the volume, took the larger title, Pacific School of Religion. It enjoys the co-operation of Christians and churches of many names. It had been undenominational and union since 1912, while in all its history it had made its service as extended and inclusive as possible. At the semi-centennial this broad character was conspicuous and was cheered and fortified by the fraternal relations enjoyed.

Many requests for publication have come from those who heard the addresses and from other friends of the school. In response to these and in the faith that it will add something of value to the records of the Pacific Coast, as well as to the service of the institution, this volume is issued. It is made possible by the ample provision of the E. T. Earl Lectureship Foundation. It is offered with earnest hope for its usefulness to the alumni and friends of Pacific School of Religion, to educational institutions and public libraries, to all who are interested to trace the past, estimate the present and forecast the future.

CHARLES SUMNER NASH,
JOHN WRIGHT BUCKHAM,
Editors.

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PART I

DEMOCRACY AND CHRISTIAN LEADERSHIP

RELIGIOUS PROGRESS ON THE PACIFIC SLOPE

CHAPTER I

THE PLACE OF THE MINISTER IN A DEMOCRACY¹

THE REV. FRANCIS JOHN McCONNELL, D.D.
Bishop of the Methodist Episcopal Church

I wish to speak to you for a little while this evening about the place of the preacher in a democracy. Of course it is the merest commonplace to say that the movement toward democracy is, or was, until the temporary interruption by the great war, the most outstanding movement in our day. The peoples everywhere are insisting upon a larger measure of control for themselves. They are insisting upon controlling all the institutions under which they live. The democratic movement goes on in politics, it goes on in industry; the day when a man could run his business, if it was a large business, just to suit himself, is gone. The movement goes on also in the church. If there are any governing authorities in church institutions in these days, they must be made as largely responsive to the common needs of the people as possible. Democracy means this: whatever the form of government, the general will of the people shall have the right of way.

What is to be the part of the preacher in the days just ahead of us? Is he to lose anything of his power? Is he to come to any greater power? There have been some prophets of the coming day of larger social control who have said that when the people fully rule, the ministry as a class will disappear. I remember reading a book about ten years ago by a prominent socialist who made a prediction that some day the

¹This and the two following chapters were given as semi-centennial lectures in the First Congregational Church, Berkeley.

people will rule in everything; the socialist program will be carried out in every detail, and among other predictions this socialist prophesied that then there will be no place for an order of ministers. People will meet together, — groups that have like religious interests, — at set times, and will simply call upon one of their number to state his views concerning spiritual things. That will be all the preaching that will be necessary. And I presume that a great many other persons have thought that the ministry may disappear if we should have anything like a state of socialism. Some seem to think that the church itself will disappear. And yet among socialists themselves, thought has greatly changed in the past ten years. It is now insisted that no matter how complete the control of the people is to become there will be opportunity in the new social organization for every man to work according to his own particular bent and become expert in his own particular fashion. We are not moving forward to a time when every man shall be the equal of every other man in every respect; we are moving forward toward the time when every man shall be the equal of every other man so far as opportunities and privileges are concerned; the new organization will aim to do away with the artificial differences between men. If a man has any decisive message there will be a chance for him to state his truth, a chance to make his impression, no matter what the organization of society may be. One of the duties before us in this matter of increasing social control is to bring people to respect the expert. A wise man once said, "Of course it is hard for us to respect what is not inherently respectable." But if we have a respectable expert, a man who is skilled along any line, he must have his chance no matter how far the democratic movement may go. If we are to have ministers, we must have expert training for ministers. If it is necessary (I don't know that it is), — but if it is necessary for ministers to know the Hebrew language we must have some one to teach Hebrew; if it is necessary for

them to know the Greek, we must have some one to teach Greek; if we are to have trained experts in city work, or any other form of work, it will be necessary for some one to train them; and society must always set apart and train men who have any gift of making men aware of spiritual realities and finer values in this life. A socialist of today has said: "How terrible it is to think that under any circumstances Kreisler, the Austrian violinist, should be compelled to spend even four weeks in the trenches. Men of that ability should be set apart and looked upon as sacred for the benefit of society as a whole." Now there is an artistic side to the ministry. It requires a fine training of mind and feeling to make men aware of the presence of the things of God in this world. The day will never come, it seems to me, when the minister will cease to have opportunity to go apart from men, — to go into his own closet and shut his door and separate himself for the time from his fellows to receive the messages of God. So then, since there must always be a place for the trained minister, no matter how democratic the organization of society may become, — a man trained in the use of the tools of his craft, a man trained to all fine sense of the artistic in his work, trained to find his way up into communion with God, what principles shall we lay down as we think of the preacher ministering to the mass of men in this world and trying to speak a really democratic message?

As good a definition of democracy as we have ever had is that from Abraham Lincoln — "government of the people, by the people and for the people." The preacher would do well to keep the suggestiveness of that definition in mind as he labors; he must keep in mind that he is working as a servant of the people; that he is their minister in every respect; that in a certain sense people are to speak through him, expressing their spiritual needs through him; and that his utterance is always for the people. If that is true there are certain characteristics which should obtain in the preaching

of the minister in a democratic age. First of all, preaching in these days of movement toward increasing democracy should aim at the average mind in the congregation. The preacher may think he does his full duty by preaching to the top minds in his congregation. In almost every congregation there are certain minds peculiarly trained and endowed; they stand out like peaks above the general level. But the minister should not ask himself, how will the lawyer in my congregation, how will the physician, the teacher, the college graduate, be struck by this that I am saying. If he will really make his speech effective with the ordinary minds, — men off the street, men out of the shop, men from the office, women out of their housework, — he will at the same time make his speech effective with those of greater endowment and training. For real training shows itself in a willingness and ability to appreciate a fine piece of work in the way of a simple and clear statement. When I am talking about democratic preaching I do not mean merely “giving the people what they want.” I am talking about influencing the thought of the main mass of the people who come before us. If we give the people merely what they wish we sink out of the place of prophets and drop down to the level of mere religious entertainers; and that is not what we are here for. We are here to make the people understand, — to find lodgment for the truth of God in the hearts of the people. As was said in quaint old English, the spiritual leaders of the Reformation put the word of God into such language that it can be easily “understood” of the people, — into simple and clear phrasing that takes the things of the kingdom of God and makes them effective for the ordinary mind. By ordinary, I mean the man who has to do the ordinary work of the world, the man who has not had much chance for formal religious instruction, it may be; but the man whom the gospel is peculiarly intended to reach.

Many of us are afraid to be simple. We do not see that

it takes rather a high order of mind to make a simple statement of truth. What costs most in the furniture of your house? The simple furniture. What costs most in the mounting of a jewel? Simplicity. What are the hardest strokes for the artist to obtain? Not the elaborate strokes; no, — the simple strokes. Artists say one mark of artistic degeneration is the tendency to get away from the straight line and the simple stroke to the line more gaudy and elaborate. And so in preaching, — if we can keep close to the type of the language of the New Testament we shall do well. Charles A. Dana used to say that the greatest event of the history of the world, — the crucifixion, — is described in six hundred simple words. If we keep close to the gospel, yes, and keep close to the method of the Master Himself, we shall proclaim the good news of God in as simple and effective language as we can command.

You are being trained in a theological school. Do not, for an instant, imagine that your intellectual ability is to show itself in the quotations which you make from learned authors or in easy use of technically intellectual expressions. The true preacher gets away from all such show; he rests upon complete sincerity of expression and aims at nothing but making the truth understood. You remember the picture of olden days when the priests came to the day of atonement, when they were seeking pardon for the sins of the people. Did they put on elaborate robes? No, — everything was simple. The Book tells us that the priests put on their white robes. That was the one day when the supreme needs of the people stood out clearly before every other thought. And when we are dealing with the spiritual needs of the people in that sacred time, — that thirty or thirty-five minutes of preaching on Sunday morning or Sunday night, — let us lay off the gaudy garments of rhetoric and put on the white robes of simple speech.

In these days we need to lay stress upon the human tests

of religion. This is the second ideal that should guide us in a ministry for a society moving more and more toward democracy. We are to think of the adequacy of our religion to these great human needs in which we are all alike, — the great passions, the great hungers, the great thirsts. More and more the human test is to be the test of religion. You can stand before your people and say, "This is so because the Bible says so," but they will pass by on the other side. You can stand before your people and say, "Come into the church because the church is a divine institution." We believe this, but will it arrest men in the midst of their sins and turn them in the other direction? You can say to them, "I believe this creed, every item of it." Well and good; we understand what you mean, but will that convince the people? The final test is just this: Can our religion be made compelling and useful? The human test is the only test. If the creed makes for better men and women this is its justification. The worth of the Book is that, put in the midst of peoples that know not God, it brings those peoples to see a great light. The test of the church is: Does it serve? Does it get hold of men, women and children and lift them up to a burning passion for the betterment of everything human?

The one test, I repeat, by which every political institution, every industrial institution, and every religious institution must stand or fall is just this: What difference does the institution make to human lives? The only truth the Master talks about is the truth of the human life. "I am the Truth," He said. Christ's test must be applied to the church just as to everything else. I knew a venerable minister once, — a fine man, — who said to me, "I have been standing in my pulpit for the last thirty years at the corner of such and such streets in a great city, and I have this to say for myself: 'We have kept the old flag flying; we have held the fort through all these years.'" He had an abstract creed and an abstract doctrine of the church and an abstract doctrine of the scrip-

tures, and he was standing for these when he was holding the fort. The only trouble with the fort was, there was nobody in it. It is abstractly fine to see a man stand for a duty in abstract fashion, but here was a man in a church at the crowded ways of life making nobody listen to his message. He put the defence of abstract statements above the idea of ministering to human needs. Most pious men were those Jews who quarrelled with Christ because he allowed a healed man to carry his bed upon the Sabbath day. Christ had to tell them that the Sabbath was made for man and not man for the Sabbath. The institutions round about us have only as much sacredness as they show themselves to have in dealing with human life. Glance through the New Testament and note how easy it was for Christ to forgive certain kinds of fault — the faults of sense, as for example that of the woman taken in sin. "He that is without sin among you, let him first cast a stone at her"; "Neither do I condemn thee; go and sin no more." The ordinary sins of impulse and waywardness, — the Master looked out upon men sinning sins of this kind with compassion, eager to forgive. But how absolutely unsparing in His condemnation was the Master against men who allowed any kind of institution to get in between them and the relief of the human needs around them. His terrific condemnation of the Pharisees was that they bound men's shoulders with institutional burdens too grievous to be borne; piling a system of laws on stumbling humanity.

The one great question anybody has a right to ask of preaching is: "Well, what of it? What difference to human beings does it make?"

A further insight into the function of the preacher in a democracy comes as we realize that every age must have its mouthpiece before the thought of that age itself becomes really effective. There are half-way conceptions, glimpses of the truth, on the part of large numbers of persons. Then some leader comes who gathers up and condenses all this into a great

statement. Gladstone said: "It is the business of the speaker to give back to the audience in streams and refreshing showers what comes up from the audience in mist and cloud." If our people say to us after we have finished, "What a wonderful sermon! We never thought of that before," it is very likely they will never think of it again. If they say, "I have thought of that; I have half-way glimpsed that, but I never thought of putting it that way," the sermon has ministered. It has taken the thought of the congregation and sent it back, as Gladstone would say, in refreshing showers. The great leader takes that which comes out of human life and expresses it in appealing and convincing human fashion.

Three stages I have passed through in the study of Shakespeare. The first time I read Shakespeare I was greatly impressed with the number of things Shakespeare said that I had myself thought of. At first I was tempted to think that Shakespeare had been grievously overestimated. "Nothing very strange in this; I have thought of a great deal of this myself." That was my first reaction. The second reaction was that possibly I had been underestimated; that having thought of these things that Shakespeare had thought of, perhaps I had a mind like Shakespeare's. The third state of mind into which I came was, that while I had thought of a great many of the things that Shakespeare had said it had never occurred to me to put them in just his way.

Now, so it is in successful preaching; the common temptations, the desires that move people; the angles of their lives at which stress comes; thoughts of all these float through the consciousness of the people week after week. A faithful pastor will know what the people are thinking of, and somehow as he preaches will send forth the expression that condenses and clarifies the common thinking; that takes the cloud and mist and sends it down the mountainside in refreshing streams and showers. The mountain stands over against the

sea. The clouds beat against the side of the mountain; the mountain catches the cloud and sends its moisture down to make possible cities, vineyards and pleasant homes. And so you, as preachers in a democracy, stand over against the sea of human life that washes into your village, or your town, or your city. As that sea washes back and forth every week through the village, or town, or city you stand over against it, — if you are a servant of the living God, — as a mountain, taking the clouds and the mists that rise against you and sending them all back upon the people in refreshing showers.

Finally, what is Christian democracy? The body of Christ. Is Christian democracy something that levels people all down flat, reduces them to monotonous sameness? Is Christian democracy a state in which all life must run in one groove? Is Christian democracy some condition in which all the people must have just one kind of experience? No. Christian democracy is an ideal of one great body with all men members of that body; of one spirit and differences of operations in the manifestation of this same spirit; of men coming into the kingdom by different ways. In the vision of the prophet the heavenly city had three gates on the east, three gates on the west, three gates on the north and three gates on the south, —all the paths leading into the city; with the man coming from the north meeting the man coming from the south, the man from the east meeting the man from the west, all sitting down around the center place in the city recounting their various journeys and all loyal to the one city. Another picture in the book of Revelation is of a great multitude which no man could number, out of every kindred and people and tongue standing before the Lamb. The seer cried to one of the elders and said, "Who are these which are arrayed in white robes?" And he answered, "These are they which came out of great tribulation" — all had borne the cross somehow; every one of these had felt upon his shoulders the cross of the Lord Christ, and hence had the right

to stand in His presence day and night. A picture of the democracy that is to be! Does the Christian religion come to pick out a handful of souls and carry them on — a few selected members of humanity — as a trickling stream down through eternity? Is that the idea of Christianity? No, not at all. The idea of Christianity is the salvation of men by the city-full, by the nation-full, of every kindred and people, a multitude standing before the throne, a great mass of self-sacrificing humanity, thrilling with power, sweeping as a sort of gulf stream through the ages. It is the vision of the body of Christ. It is a picture that you and I, unfortunately, never shall see realized on this earth. The times are not ripe for it. But it may be that we have had some visions of it. I have been in audiences, — and so have you, — when the one spirit of self-sacrificing devotion to the common Lord swept through all men. The man who spoke German, the man who spoke English, the man who spoke French, and the man who spoke in an oriental dialect — these all felt the inspiration of the one common spirit. Phillips Brooks used to say that now and again as he stood in his place in Trinity Church in Boston and preached, he would look over the audience and see looking up to him not this individual face here and that individual face there, but one common face; or rather, upon each face there was just one common expression — the expression of the common human need. Come back for a moment to Abraham Lincoln, if we may. In talking about religion Lincoln once said: — “I have no sympathy with the kind of doctrine that believes that the Almighty is to pick out just a few souls destined to eternal life. I have no sympathy with the kind of doctrine that puts tests in such a way that the ordinary man cannot hope to attain them.” Then, standing by the mantel in the old house in Springfield, he said: “In this matter of religion the opportunity must be for all or for none.” That man who was an apostle of modern democracy stated a foundation truth of religion. The chance must be for all or

for none. And our trust is that to the preaching of this wide-open kingdom of heaven men in great multitudes will one day respond; that the church will be as wide as humanity itself. We look toward the dawning of a day when men will say: Because the spirit of Christ is being realized here on this earth the government now is not merely the government of the people, for the people and by the people, but the government is of God; it is for God and it is through God, — it is by Him, the divine Spirit ruling through all things.

The minister must not minimize his calling. He is not to think of himself as called merely to go out and hold such and such pulpits and draw such and such salaries. It is his sacred function in this day of rapid change, when social currents are moving with a rapidity the like of which the world has never seen before, when many men are losing their bearings, — it is his function to see that the masses of men working out their individual lives — through the preaching of the gospel — are built into the veritable Body of Christ.

In the day of spiritual democracy the mountain of the Lord's house shall be established in the top of the mountains, and the people shall — trudge their way into it? climb the hill? No, not at all. Spiritual gravitation shall be the reverse of natural gravitation. Habit shall turn toward righteousness. The house shall be established in the top of the mountain and the people by reversed gravitation shall easily and naturally flow into it.

CHAPTER II

WILL JESUS SURVIVE?

JOHN HANSON THOMAS MAIN, PH.D., LL.D.

President of Grinnell College

A poem by Browning relates the story of the medical experience of Karshish, the Arab physician. Karshish is an ideal scientist, young and enthusiastic, but with a well-trained critical mind. He understands the scientific method of investigation and will not accept a statement involving scientific principles without careful scrutiny. This young physician, after his university course, is spending a time in travel. He goes to Jerusalem and visits the places around it. He goes to Bethany and, we are told by Browning, he meets Lazarus risen from the dead. This is a situation directly in conflict with all his scientific training. How shall he treat it? How shall he interpret the story of the dead man restored to life, and how shall he treat Lazarus himself? His meditation on these points is extremely interesting and illuminating. Browning's lines represent the normal critical attitude of the trained scientist, and at the same time the rational way of viewing a problem that is beyond the ordinary processes of scientific investigation. Can the scientist believe the story? Can he believe that some wonder-worker came down to Bethany and restored the life in a man some days dead? To the scientist the whole thing seems absurd, — on the other hand as a *man*, can he refuse to give some attention to this man Lazarus, reported by his friends and neighbors to have passed through this most extraordinary experience of death and restoration to life? The whole affair moves him deeply.

He decides to write to his old friend and teacher back at the university, — but how shall he write? Can he say any-

thing that will prove to his old teacher that this man, whom he sees walking about, was dead and is now alive again? Can he write up the situation in such a way as even to interest his old friend? The whole attempt seems preposterous. But Karshish is wise. He will not attempt to prove anything. He simply tells what he sees, and reports what he hears here in the streets day after day. This man Lazarus, — what does he say and do that has interest in it? Karshish believes a report about this will interest his old friend back in the university. He meditates:

“Lazarus doesn't seem to be a fraud. He, Lazarus, himself believes that he was dead and he doesn't care whether anybody else believes it or not. He has something in his look that seems to transcend human experience. He seems to see beyond the immediate fact and to give significance to things which ordinary people do not recognize. He sees prodigious import in trifling things and he records as trifling some things that other men regard as vastly significant. He eyes the world now like a child. His conduct is swayed by no selfish impulses. He loves both old and young, the able and weak. He loves the birds and flowers of the field. There is evidently some tremendous force at work in his life.”

Karshish is overwhelmed by an influence that radiates from Lazarus. That is something not subject to investigation. It is matter of consciousness. It is something that vindicates itself on the spot and gives no opportunity for critical disputation. Men see and hear and are dominated. Karshish unconsciously, so it would seem, has solved the mystery of life. It is not something to be proven by witnesses, by dogmatists, by philosophers, or uncovered by the microscope. It is something that reveals itself by contact and relationship. Karshish is overwhelmed. He is not far from the kingdom of God.

Lazarus walking about on the streets is enough. Let science do what it will with the tomb story. It doesn't

matter. It is a mere trifle in a luminous fact. Today with Lazarus is the significant thing, — nothing else is able to contravene the fact. So Karshish, like the Master himself, says in effect to Lazarus as he views him on the street, "Loose him and let him go." Loose him from the questions that science suggests and let him be free to express as an extraordinary man might, his life in terms of his own choosing.

A truly scientific method never wastes time on non-essentials. Karshish, the scientist, neglected the so-called scientific method and adopted the truly scientific method. The living Lazarus was more essential than the questions about the tomb and the resurrection. The tomb and the resurrection were things of the past. Believe them or not. It doesn't matter: Lazarus is here. We see him, we hear his words, we are profoundly moved by him.

If teachers and students of history and theology could once learn the implications of this statement, there would be a rapid and wholesome change for the better in the understanding and practice of the life and teachings of the Christ.

I apprehend, as did Karshish, that Christ is here, that He is alive. Nevertheless a great many people adhere to the so-called scientific method and keep their minds first on the problems and difficulties of the physical resurrection, when the evident fact of the living presence of Christ Himself, in spirit, is constantly revealing itself to men. How infinitely more significant is this real living presence here now than any re-assemblage of the material particles that made up the substance of His body. Christ is. We know it better than Mary, better than the disciples, better than Paul. His death, the tomb, His resurrection as mere past facts can have little significance for us as vindications of His wonderful power. It is the eternal, present fact that is supreme.

The real question now and always is just this, — can Christ vindicate Himself as supreme leader, as supreme inspirer, and as a dynamic force in the direction of the kingdom of heaven

on earth, now, in the year 1916? Nothing that has happened two thousand years ago can vindicate Him in 1916. 1916 must secure a vindication for itself.

I am not a student of theology. All I know of it is not sufficient to bias my views of Jesus one way or the other. I am not particularly interested in theology. I am, however, a student of Jesus Christ and a profound and reverent believer in Him now as the supreme leader of men and as the greatest dynamic and healing force at the present moment in the world. I believe in Him as the radiant inspiration to love and fellowship, and I believe in Him as the expression of those spiritual forces that will in the "long last" realize themselves in the kingdom of heaven. Jesus is here. Whatever we may say about the origin of Jesus, His presence today in the world is no myth. He is the center today of more discussion and meditation than ever before. What does it mean? It means this, that if He really belongs to the twentieth century and is the Saviour for the twentieth century that His spirit must prove it in terms of twentieth century thinking and under conditions of twentieth century progress and development. We might as well face the facts.

The fact as assumed and absolutely proved, if you will, that Jesus rose from the dead will not meet the requirements of the twentieth century. The fact of His death and resurrection may be the best attested fact in all history, but it is (let us say it reverently) of no value in a discussion of the principles underlying a labor strike. Every dogma that has to do with the birth, death and resurrection, however significant and important they are as abstract and philosophic principles unrelated to life, are in no sense vital in settling the difficulties of a social conflict in the twentieth century.

Let us be frank with ourselves. Will Jesus survive? I believe with all my heart that He will; but it will not be on the basis of first century pronouncements or on pronouncements derived from these. It will be because we see and

appreciate practically the fact that He has a profound and creative influence now in the complex and weighty problems troubling society. His historical verity is only incidental, the world is full of Him even if it should be proved that He never lived. We can't in the face of the present facts deny that He does live. The historical verity is attested amply. We assume that, of course. But that, and merely that, will help the world no more than the historical verity of Caesar unless, beyond and above the fact, a spirit radiates from what He said and did that transcends His life, His death and all of the other incidents of His earthly career. But it does. Look and see for yourself.

Let us go further. The opinion Jesus had of Himself will not suffice to vindicate Him as a Saviour today. A recent book, "What Jesus Thought of Himself," is at much pains to prove certain things by quoting words of Jesus Himself as the primary authority. This is interesting, and as an academic study is quite worth while; but even such a proof, however conclusive, has little or no bearing on the solution of the great problems now before us. The book seeks to strengthen the faith in Jesus as the Messiah. Very well, we believe He is the Messiah. But the very fact that Jesus Himself believed it will not satisfy the twentieth-century man. If Jesus is the Messiah, He is such today by the day's findings in the court of human hearts and minds. But let me say again He does prove it, if we have eyes to see and ears to hear. If Jesus proves, as I believe He does, that He is the symbol and ideal of what life is and may become, then today is He proven as the Saviour of the race.

The eternal validity of Jesus Christ will always rest on the inherent truth of His principles of love and on the possibility of showing through these principles that He is more truly attested today than yesterday, and that the evidence is becoming cumulative, and that tomorrow He will be surer of recognition as the Saviour of the world than today.

The life and words of Jesus must stand the scrutiny of every age and must endure the progressive enlargement of human wisdom and understanding. They must prove themselves eternal in the minds and hearts of a growing human race. They must, at least, be as eternal as the race. They must be prophetic of the human capacity for improvement along lines of natural growth for untold years to come. Jesus must prove himself as sovereign of people yet unborn. Will His life and words stand this test? They will. In any event it should be understood that the people of this age who think and act are unalterably opposed, as they ought to be, to any proof or revelation that does not get added vindication from the progressive spirit of men. All the great movements that are going forward in the scientific world, in the social world, in the political world, derive their standards of action from most careful experimental investigation. The world in its various departments advances on this basis. In the face of this fact, and in the face of a growing world and a growing universe, it is beyond belief that a revelation made two thousand years ago should remain untouched and sufficient, and that the pronouncements made then should hold unchallenged without additional confirmation the attention of men. I have no desire to enter into a discussion of these pronouncements. To do so would be far afield from my purpose. Let us assume that they do remain secure as settled statements of fact or belief. Nevertheless they are not, and I wish to say it with all possible emphasis, adequate to inspire and renew the life and ideals of men today. Today must have its own satisfaction, its own convictions, and its own interpretations of the facts of life. We ought to rejoice that Christ's spirit is too big to rest itself on a foundation of doctrines made by the men of the first century or the nineteenth century. This is the twentieth century. Any attempt to prove Christ by historical documents is just as if we were to try to prove the law of gravitation by historical documents. What is the use? He

who bases his belief on a formulation made in the past is in danger of losing his religion just as the man is sure to lose his chemistry or zoology if he bases it on a group of facts held years ago. Nothing in this universe so far as we know is static — least of all that most alive man of all the ages, Jesus Christ. The fundamental sin against Him, the repetition through the years of His crucifixion, is the assumption of any group of men, of any church, of any society, that He was “proven” once for all some centuries ago, and that all we can say about Him as the central person in the Christian system was said, and said in final form, long ago. If this be true Christ will not survive. If this be true He is already a relic of a bygone time. But it is not true. We rejoice that it is not true. The central fact of Christianity is not the Christ of the first century, but the living Christ of the twentieth century; the Christ beyond the reach of limitations or definitions; the Christ doing today just as He did then. He went about doing good; He is doing it still. We need to remember that Christ antedates dogma and the church.

The death and burial may well be regarded as symbolic of the burial we impose on Him by our interpretations. We bind Him hand and foot again and again through the ages. We put Him in a tomb as they of the crucifixion day did. After the tragedy on Calvary we roll up a stone, and put a seal on it, and set guards over it. We do all of these things over and over again; but Jesus today, just as then, is always breaking out and renewing His life; and He always will. He is alive; and that is why He belongs to us of today and will belong to those of tomorrow. The church, the creed, the society that attempts to bind Him and define Him, is sowing the seeds of its disintegration.

We might do no better than to begin again with Jesus that day when He left the carpenter shop and went down to the sea. He met some fishermen down there. Let us ask ourselves, in all seriousness, what was the timeless and eternal

quality in this meeting with the fishermen? So far as we know, Jesus said nothing about Himself, gave no recommendations, gave no assurance that He was a person more than the ordinary, gave no argument whatever as to a future means of livelihood. He simply said, — Come with me and we shall be fishers of men. They went. I suppose if we ever get close to Jesus we shall be obliged to do the same thing. I suppose we shall be obliged to forget, for the time being, the problems of His birth, death and resurrection, and go along with Him and be fishers of men. This is the elemental motive bound up with the whole life and spirit of Jesus Christ. You can never get beyond it or eliminate it by any formulation of doctrine. You may believe what you will about His divinity, about His birth, but no belief about them will ever transcend the conviction that comes with fellowship. The heart and its yearnings expressed in fellowship and service are larger than demonstrations. Christ satisfied the hearts of these men. The problems of the intellect were ignored. They had no place in the fundamental issue involved in a life dominated by Christ.

I do not mean that the intellect is to be overlooked. Of course it is not to be overlooked. But the normal method of Christ, the primary method of Christ, is not by way of the intellect. It is first by way of the heart. Christ could (possibly) get along without the intellect. He cannot get along without the heart, and the will to serve. Christ began with the universal—the heart—and His permanence depends on the universal. We must recognize Christ on this basis; we must vindicate Him on this basis. If He were to come today released from all the *Aberglaube*, released from all the mystery and tradition that have come down to us through the years—if this were conceivable—first of all, we should have to consider Him in His eternal aspects, in those elements of human value that we recognize as belonging to all life without regard to race or time, — elements that are not

accidental or miraculous, or any more so than the miraculous things of our own common life itself. Approaching Him in this way we would come to love Him as the fishermen did, and as we may suppose the little children did, for He took them in His arms.

If Jesus were to come to us today and were to tell us that He came to reveal life, we should expect Him to explain life and deal with its problems in terms which we could at least dimly understand and appreciate. If He were to come to us today, in all probability He would follow the method He followed two thousand years ago. He wouldn't tell us anything about religion, He wouldn't use the word at all, but He would talk in terms of life. He wouldn't tell us anything about God: He would simply speak of Him as "Our Father." He would have now, just as then, the eager hope that we might understand that life is religion, — life as He lived it and interpreted it. He wouldn't lose Himself in discussing problems; He wouldn't attempt definitions. He stated principles; related them to human need. He would do only those things that draw men into relationship, and into eagerness for a larger life. Of course in doing this he would excite tremendous opposition, for the large is always opposed by the small, the true by the false, the good by the less good.

The second coming of Christ, of which so much has been made, is an established fact. It isn't something that is going to happen; it's something that is always happening. It is not an event. It never will be an event. It is a progression. Christ is new every morning like the sun; and His dynamic influence in great human movements is just as evident, if we have eyes to see, as the influence of the sun in the natural world. His second coming is dependent on us just as the fruitage coming from the sun's rays is the result of our adaptations of means to ends. Christ lives. Whether He lives for us and for our time is largely our affair.

When men have been convinced of the misinterpretations

of organized Christianity under which they have lived, they have usually tried to return to the true and pure Christianity, through contemplation of the words and acts of Christ. This is not the truest method of returning, — this alone is not. One cannot through meditation and prayer and study of the Bible find Christ in any vital sense, for Christ is not an isolated person in this universe. He is not detached from the laws and conditions of life. He is a personality working in life and to find Him we must look into the life of today. It may seem paradoxical to say that He is more in the life of today than in the book that records His sayings and doings, but it is absolutely true. This does not mean that His spirit is dominating in all or most of what is going on in the world today. This is far from being true. It means the same that it would mean to say that we can understand the application of electricity to the needs of human life better by studying the appliances of today than by studying those worked out by Faraday. Christianity interpreted the spirit of true living in terms that are eternal. They are not mystic principles that require elaborate investigation to discover. They are so simple that a child can approach an understanding of them. The mystery, the problem, is their application to life; their translation into terms of present-day needs and present-day difficulties. It has been a terrible mistake for the church or any of its representatives, to say that all that the world needs is the change of heart that the love of Christ brings. This itself has led to the divorce of practical life from religious life, for men have felt the necessity of attacking the problems of practical life with the keenest of endeavor and most unremitting effort. Religion has been treated as an open sesame of life requiring no such vigorous effort, and consequently life has sought two distinct aims instead of one. We would not minimize the need of the change of heart through Christ's life or the need of His life as a pattern for ours, but these two things are only the beginning, not the end, of the religious life.

They are only the seed, not the fulfillment. Christ's love must be in us. We must know the simple story of His life. Then we must give all the energy of brain and will, all the vigorous intelligence and insight that we can possibly command, all the trained powers that we can give, to the study of the life of today and to the surmounting of its tremendous and complex difficulties.

It is strange that men have thought that Christ was in the world two thousand years ago more than He is today. No stranger misconception could possibly be conceived. It is strange that some of them still think that the primary preparation for the Christian ministry is by antiquarian research and by mystic contemplation. It is this, and this especially, that has tended to weaken the hold of the church on modern life. It is this more than any other one thing that has tended to make the labor unions so distrustful of religion. It is this more than anything else that has made religion unable to leaven more adequately the magnificent structure of modern business. It is this more than anything else that has made many of us trust a sentimental pacifism more than a vigorous and intelligent attack on the problems of international diplomacy as a method of preventing war. It is this more than anything else that has made the college student feel that he is serving God when he goes to church or when he takes a class in a settlement, but is devoting himself to his own ends when he is mastering a problem of economics or carrying on an experiment in the chemical laboratory. It is this that makes a business man's personal benevolences a larger factor in determining his influence and position in most of our churches than his political integrity towards the great problems of labor and capital. It is this that makes us regard the establishing of classes for Bible study as a normal function of religious education, when only in the rarest cases has it occurred to us that it would be a Christian activity to promote directly the study of government and business.

Religion has lost vitally because it has become so largely the grinding of an empty hopper; because it has been moving in a circle; because it has devoted all of its energy to preparing the instruments of life and little or none to the task of learning to use them. It is as if a man who aspired to be an author were to devote the primary energy of his life to making a good pen, and keeping it in condition without even going far enough to learn the written alphabet. We sometimes wonder that practical men keep aloof from the church. The reasons are clear. We have regarded the religion of life as historical instead of prophetic. We have regarded it as a thing achieved instead of a thing in the making. We have tied up our lives into formulas instead of venturing into the unknown. We have lacked faith in life and pinned life to systems. We have lacked faith in men and given our faith to ideals. We have regarded righteousness as the end of life instead of life as the end of righteousness.

Men never have been willing to shoulder the responsibilities which Christianity entails. They have wanted Christianity to shoulder them. They have regarded it as a refuge, as a comfort, as a relief from responsibility. They have incorporated this dislike of responsibilities into institutions so that the individual might follow the dictates of some pope, some priest, some book, some mystic power. Christianity has been treated as a religion of weakness, not of strength. Even so inspiring a man as Cardinal Newman took refuge in Catholicism from the responsibilities of solving his own problems; —but Christ did not teach any such doctrine for weaklings. He did bring relief for the suffering, rest for the weary, cheer for the downcast, but it was not by assuming their problems and their tasks. It was by giving them strength to do their own tasks, and by giving them courage to attack their own problems. Christ's life is nothing if not heroic. It was a joyous heroism because it was a heroism of faith. It was a joyous heroism because it was prophetic. It was a joyous

heroism because it looked to the future. Men do not really find happiness in dependence. They do not find real satisfaction in having their problems solved for them. They do not really love to be weak rather than strong. The real joy of life is the joy of achievement. The real joy of life is the joy of conflict. The real joy of life is the joy of power, the power that has meaning. Men have turned from Christianity to business, to war, to politics as more satisfying because of their instinct for struggle. And they have found in business, in politics, in war something vastly more satisfying and more wholesome than a contemplative or a sentimental religion. But they might, if they would, have found a mightier joy, a more satisfying achievement in business that had a human motivation instead of a mere piling up of balances. They would have found a great or more wholesome life in politics that was bent on saving life instead of one that was merely a competitive game. They might have found all that makes war appealing and all that makes it thrilling to the mind and heart, in an heroic and experimental search for the methods of co-operation between nations.

The world has enough of the spirit of Christianity latent, unrealized, to solve many of the distressing problems of today if this spirit might be realized and directed by adequate intelligence and filled by an achieving will. But without the adequate intelligence and the energy it seems but a stagnant pool of sentiment. The world has in it enough intelligence and enough energetic action to save untold millions from needless and useless suffering if only this intelligence and this action had the motivation of a genuine love for men. Without this motivation it loses itself in a futile culture of a soulless materialism. It is the greatest tragedy of life that these things cannot be more effectively brought together. It certainly will be one great step in advance if the church can be brought to realize that it is its task to study the life of today, to know its currents and forces; to find Christ in business and to realize

Him there; to find Christ in politics and to realize Him there; to find Christ in industry and to realize Him there.

We think we have escaped a cloistered religion. We have not. Our religion is still filled with mediaevalism, as is our ethics.

We treat Christianity as if it contained a principle of life that was authoritative and we apply it to life where we can or where it is convenient to apply it, — but life is the primary and authoritative thing. From life and from life alone Christianity gets its sanction. Indeed, respect for life is the root, the primary root of Christianity itself. No religious dogma, no ethical precept has authority over life. They all get their sanction from life. If it is not practical, so much the worse for Christianity. If it is not practical, life will reject it and ought to reject it. Christianity will not and ought not to live through the sanction of a few selected spirits, who live above the currents of life. It is the glory of Christianity that it is practical. Whenever it has been tried it has been proven so.

When we consider Jesus and who He is, it seems useless to ask the question: Will He survive? He will survive. But many of the things we say about Him will pass and ought to pass. Jesus will survive in spite of the treatment we give Him, in spite of our neglect of the essential qualities of His nature, appealing as they do to the universal in humanity. The real question for men to ask themselves is this: *Shall* Christ survive? Do we want Him to survive? There is dynamic quality enough in Jesus to make Him the center of everlasting light — light to which men will look and wonder. But this is not enough. *Shall* Christ be realized in human society? Human society wants Him; human society needs Him. Is there enough vital energy in the race to reincarnate Him? There is. It is not easy; but it is essential. Incarnation in Jesus implies it in the race. To recognize with some appreciation a supreme manifestation in One, we must compare it with similar, if less conspicuous manifestations, in

others. For a mountain peak to be highest in the range, the range must be there.

Shall we survive? Yes, if in addition to the individual incarnation of Jesus in ourselves, we bear witness to the great facts of His life. We must bring His permanent and universal spirit into practical and aggressive relation to the movements of the hour. We must realize that this universe is not static, that God is not static. We must realize that God is a Process, a Purpose, and that the spirit of Christ which is our real revelation of God, in order to be a permanent thing must through us become related anew every day to life in its onward movements. Shall we have progress towards perfection? Shall Christ survive? Yes! If we so will it.

A recent writer in discussing the permanency and universality of Jesus takes an adverse view on the ground that Jesus Himself did not entertain the idea of universality. This has no bearing on the question. Christ had no specific program. He came to give life and to announce by word and deed some principles of life which because of their essentially human character belong not to any time, but to all time; not to any race, but to all races. We assume that He did not know of the new world America; that He did not know of an old world China. He was ignorant of modern geography and of modern science; but these facts are without any relevancy as to the fundamental bearing of His teaching as to their fundamental and eternal validity. He says Himself, "The kingdom of heaven is like a grain of mustard, which a man took and sowed in his field, which indeed is the least of all seeds, but when it is grown, it is the greatest among herbs and becometh a tree so that the birds of the air come and lodge in the branches thereof." This is Christ's gospel. What though He be a babe of the manger; what though He be a carpenter of Nazareth; and what though He were put to death as a disturber of the peace! Nevertheless He has changed the course of human history, He has won to His cause a great

part of the world's people, He has been a creative influence in great characters and in great movements for two thousand years. What shall we say? It isn't what Jesus thought regarding this matter. Let us assume this. It only matters that His thoughts about life and love and service are big enough to arrest, dominate and inspire the world. They do inspire the world.

The momentum of the world is such now, regardless of past misconceptions and outworn theories about Jesus, that it will go on in the line of His life with an ever accelerated motion. It is irresistible. The arguments pro and con are like the small dust in the balance. They are nothing.

The people who venture to see evidences that Christ will not survive are those who create a Christ out of their own limited understanding, and so conclude that He is not great enough to win and hold the devotion of mankind through the ages. The Christ reduced to the dimensions of this kind of interpretation of course will not survive. History gives sufficient proof of this. We have not had the last of such interpretations. Nevertheless Christ Himself goes on as steadily, as surely and oftentimes as unconsciously through the world of men and nations, as the procession of the equinoxes through the heavens.

Those who have described Jesus as non-resistant have utterly failed to recognize the eternal quality of His character and the eternal quality of righteousness. Jesus is irresistible. I mean He is an irresistible force. It may be as silent as the stars. His method of dealing with the incident of a moment, or the episode of a day, or the tragedy of His crucifixion, furnishes no criterion for a universal conclusion one way or the other. The spirit of Jesus Christ is a sword. The spirit of Jesus Christ is peace. There is no contradiction between these two statements. Righteousness is peace; but righteousness is always in conflict with unrighteousness. He said, "My peace I give unto you." He also said, "I came not to

bring peace, but a sword." He also made it clear that those who didn't love the eternal values of life, as illustrated in Him, more than father, or mother, or kindred, had no place with Him. Of course the sword is not always in action. Sometimes it is to be put away. There may be a better method. But the spirit of Jesus — the spirit of right living, of fellowship, of love, of the golden rule — is always a challenge. It always will be as long as unrighteousness, selfishness and unfair dealing exist. This is a fact implicit in human life. Order is the end of existence. It must overcome disorder. It can't do it always by quietness and surrender.

Jesus on Calvary is the ultimate challenge of man — alone — in the face of principalities and powers; the ultimate assertion of the supreme worth of man; the ultimate proof of the majesty of man's soul, and its eternal worth as compared with all the powers the world could array against it. Here, on Calvary, is illustrated the super-resistance of the sovereign who speaks to the centuries and to the millions yet to come. I do not know what you think of the crucifixion. I do not venture to explain it. But I do know that the world has accepted, in its inner soul, the pronouncement of Calvary. It is fighting its course in the myriad ways of struggle to a fuller realization of its meaning. In the history of the race this triumph of Christ on the cross happened just yesterday, just a moment ago. Tomorrow, a thousand years or two thousand years hence, it will dominate men more truly than it does today.

Jesus will survive because He prophesies man's ultimate victory and outlines the method of victory. It may now be the method of the cross. It may now be struggle; but this is sure, it will always be militant whether it be in terms of peace or in terms of the sword. Otherwise it would be out of harmony with God's universe. It is onward, insistently onward against and through all that would stand in its way.

Christ's life is a life of valor, of faith, of a grasp of the

eternal foundations of the human spirit. It is full of daring; and it has given daring and courage and faith to unnumbered multitudes of men. The true followers of Jesus are men who have held their lives of little account in comparison with the end to be achieved; to give greater value, in the life of men, to the genuine spirit of Christ. If we are to discharge our obligations to the Christ we must ask a fuller understanding of the peace of Christ and of the sword of His spirit.

Christ will survive; but our responsibilities as partners in the process are getting greater all the while. We must cease to commit ourselves to the error that His safety is identified with the safety of any establishment, of any organization, of any formulation of doctrine. They are all dependent upon Christ. Christ is not dependent upon them. The identification of Christ with any fixed creed is sure to result in disaster. Any creed or church that wishes to keep within sight of Jesus must have in it the vital force of a living body and must recognize its value as residing in its capacity to follow Christ as His spirit reveals itself and becomes aggressive in social, political and international movements.

There is no such thing as a Christian nation in the full sense of that term. There is no such thing as a Christian church except in a qualified sense. No more can this be said of a nation, or of a church, than it can be said that there is a perfect man, or a perfect system, or a perfect army. The desire to approach perfection is the elemental glory of the human spirit. These words may seem commonplaces to those who are before me. Nevertheless these are the great facts to be emphasized, if the man Christ is to have a larger and truer following in coming years.

Men do not see; men do not understand. Thousands are saying today that Christ is a failure because "Christian nations" are at war. It would be just as reasonable to call gravitation a failure because airships cross the English Channel, or because high-power guns resist gravitation and throw

shells twenty miles. The resistance to the eternal laws of life and nature is always to be reckoned upon. The thing for us to observe, is that we must see the eternal progress, not merely the resisting power of the moment, or of the year, or of the generation. We must see the leader ahead, far ahead though he be, and not be lost in the heterogeneous crowd of his reluctant followers behind.

“Jesus is the way, the truth and the life.” This means also that Jesus is religion, though He never said it. We are justified in identifying Jesus and life, and life, as Jesus means it, is religion. Jesus was a prophet. Jesus is a prophet. His public life, a brief two or three years, is a prophecy of human worth and human victory. It is a challenge in the face of all the world. It is a challenge that will never end as long as there are men in the world. His prophecy today has greater assurance than it has ever had in the past. We know it is sure because we see new revelations of its truth every day. The prophecy of Jesus’ life is radiant with hope, faith and the love of men. There are great deeps of promise in it as yet unfathomed. Nevertheless men’s intuition of them is that they are true. Jesus is still in the radiant morning of His power and of His recreating greatness. Jesus will survive, because Jesus is life.

The babe of Bethlehem epitomized the spirit of God, the Father of all. Life will always be a prophecy to be solved. After two thousand years Jesus is still unknown. His measure has never been taken. To test Jesus in the light of the every-day, to vindicate Him as the world leader, will always be the work of the future. His gospel is like the leaven which a woman took and hid in three measures of meal, till the whole was leavened. When will this revelation be finished? Today? Tomorrow? It is endless. Its measure is eternity.

CHAPTER III

CHRISTIAN LEADERSHIP

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When our Lord said, "I, if I be lifted up, will draw all men unto me," he bore immortal testimony to the permanent, attractive and educational power of an embodied ideal. If the ideal be a real one and if it is genuinely embodied, men will be loyal to it with enthusiastic gladness. They are naturally hero-worshipers and freely follow those who truly represent some definite standardizing of life. They will even attribute many good qualities by inference to those of whose occasional strong qualities they have reason to be proud. Men are prone to idealize and even to be extravagant in their loyalty to those whom they admire, but never without some apprehended basis on which to rest that emotion. We not infrequently hear a captious historian speak of the Washington or Lincoln legend, but the fond memories of men have gathered round about these national heroes a certain halo only because the real Washington and the martyr-president were greatly serviceable.

Leadership is the real, God-given method of advancing mankind to higher stages of development. The natural conservatism of mankind, its persistent inertia, seems to demand the appeal of one who exhibits the values and voices the need of some sort of betterment. Professor Fisher of Yale is of more value as a leader in the modern organized campaign for better hygiene in our homes and lives because of his own successful struggle for rugged health against tubercular ravages many years ago. He is a sort of "Exhibit A."

Christian leadership is peculiarly significant because it is a

moral and spiritual movement, an advancement by fine ideals. The Christian leader may not be financially keen, or philosophically profound, but he is spiritually and morally alert and sound. Christian leadership makes serious demands upon those whom it recognizes as belonging at the front. It calls for certain outstanding and unusual qualities.

(1) For *moral earnestness*. A leader must stand upon his feet squarely and know why he is there. It is his privilege and duty to weigh with serious purpose the moral issues which affect society and to take his place where he belongs. Whoever falters or fails at this point may not rank as a real leader with whom others will enlist on some high adventure.

(2) Christian leadership demands also the *quality of far-sightedness*, the habitual reaching beyond the present into the important future, the thoughtful prevision of the trained man who has studied life, who realizes its opportunities and surprises, and who plans far ahead of the passing day and hour.

(3) A third attribute of the real leader must be a *sympathy* with men which imparts considerateness and courtesy, a willingness to share in sacrificial tasks with them and a profound comprehension of their needs. Leadership does not imply bluster or dominance, so much as this peculiar quality, so abundantly exhibited in our Lord. Such a quality does not grow out of the experience of books so naturally as from the quiet assumption of social responsibility. A man finds it as he grapples with simple, social problems. Elihu Root, that illustrious statesman of our day, the heir of Webster, lately declared in regard to peace, "The basis of peace will not be fear, but a just and considerate spirit, a desire on all sides to be fair and kindly."

Two other qualities distinguish all real leadership. (4) A certain *competency* for the task ahead, a measuring up to the proper standards of its development which distinguishes the all-round personality, virile, skilful, adaptable, efficient, made by a broad and sound education. And (5) a *spirit of teach-*

bleness which never considers that absolute competency as quite attained, whose prevision outmeasures any actual achievement, which is continually drawing upon the teachings of history, idealism and experience for added suggestions for the large efficiency of any movement.

These are some of the qualities which make for that all-rounded, heroic, efficient, advancing leadership so surely needed, if we are ever to cope in adequate fashion with the spiritual and social needs of the great world which is waiting for such advancing influence. I have not exhausted the list of qualities, but mention these outstanding and highly desirable ones, which call for systematic cultivation.

Let us consider for a while the sort of tasks that are needing to be done at home and abroad that demand this highest type of trained leadership, — men not merely skilful in bringing things to pass but capable for the various tasks of Christian statesmanship. I mention a few of these. (1) *The interpretation of Christianity to this generation.* The Christian world today is on trial in the eyes of the larger world, but Christianity is likewise on trial in our own country and in this very section. There is no more insistent need today than the promulgation of the simple gospel of Jesus Christ in such sane and friendly though clear-cut terms that it will appeal to the average man in our midst, who will understand it and realize that it meets the normal, legitimate, permanent needs of his own nobler life. The last steps are still to be taken in the application of theological idealism to practical, every-day need, so that the plain man may appropriate Christian relationships as his normal environment. Christianity in credal forms seems far above the range of the multitude; Christianity as a living response to fundamental principles of ethical and spiritual moment meets with instant and wide-ranging acceptance. One of the never-completed tasks of Christian leadership is the interpretation of Christ to each generation in such terms that loyalty to Him and to the ongoing of His

Kingdom may stand forth as the supreme obligation of every normal being, unaffected by race or language or sect or occupation.

(2) Closely allied to this continuing task of interpretation is that of "*Christianizing the social order*," to borrow a phrase already historic. This is a monumental task, first adequately seen in our day, that of making the practice of our active world conform to the principles of Jesus. I need not declare at length before this assembly that the task is essentially one of fearless and enlightened Christian leadership. We do not need to develop men whose business it will be to revise schedules, to adjust unholy competition, to raise starvation wages, to perform any of the practical details involved in the readjustment of the social order that it may comply with the elementary principles of righteousness. We only need to provide an unbroken succession of prophets, of men whose searching, incisive, insistent, unappeasable, indomitable declaration of what a true loyalty to Jesus Christ demands in the relations of employer and laborer, of teacher and pupil, of corporate power with individual skill, of government and the citizen, of the community and the alien brother, of the corporate city and its poor, its vice, its dependent classes will be expressed with the utmost freedom and fearlessness. Such stirring representations of righteousness, whose appeal will lie with the convictions and consciences of men and of communities, are irresistible. They can no more be permanently blocked than the advance of a mighty glacial mass on its natural way to the sea. Our task, then, is to see that each generation, with its fresh dangers and unexpected problems to solve, has an adequate supply of men whose training has given them the vision and balance, the insight and conscience, the courage and devotion adequate to support them in the often painful but always imperative duty of declaring the obligations of true righteousness to their immediate generation.

(3) As an essential accompanying task to those of the

interpretation and the socialization of the principles of Christ, let me mention the *historical revaluation of the Bible*. This comes to the Christian world as a task of the fruitful restoration of a revelation lost sight of by the average person, if not indeed by the great majority of those who profess the deepest loyalty toward the Scriptures as the unshakable basis of their faith in Christianity, as the one complete revelation of God to man.

I count as one of the precious assets of my own life the inspiration and impetus of daily contact during my years of professional training with that prince of teachers and that organizing genius, the late President Harper. He was my beloved chief for several years, challenging my own capacity for investigation or organization at every turn. He was my inspiring leader into the wide-ranging realms of Semitic and Biblical thinking and research. But I feel the deepest and most unending and affectionate gratitude to him because he blazed the way for that wise popularization of historical Bible study to which it has been my joy during all these years to give some definite proportion of my own active service. I well recall the occasion, back in the fall of 1887, I think, when Dr. Harper, at a meeting of Christian students from the New England colleges under the auspices of the Yale Student Y. M. C. A., made a keen criticism of the current methods and ideals of Bible study, implying that they offered no real grasp of the Biblical facts and consequently no intelligent comprehension of the Scriptural message. That representative group of earnest students immediately challenged him to provide a course of Biblical study which would be worth the while. To that challenge he could not be unresponsive and at once set to work to organize a wide-ranging campaign for the arousing of students interested in Bible study, to prepare a series of courses which would squarely meet the needs of those who responded to this campaign, to project and develop the American Institute of Sacred Literature, which would furnish

instruction by correspondence to those unreached by the classroom, and, finally, to appeal to the administrative heads and to the faculties of the colleges and schools of the land to revolutionize the Biblical teaching commonly recognized in their institutions and to make it a more integral part of the real instruction furnished. There were plenty of colleges and schools in that day and earlier which nominally honored the Bible, but quite universally the instruction was intended to minister to the spirit of devotion, was unscientific in character, was largely on a makeshift basis and accomplished singularly little toward the real progress of the student into the actual mastery of the Scriptures and into a loving, enthusiastic use of them for the rest of life.

That beginning came nearly thirty years ago, a whole generation. The courses which Dr. Harper and his colleagues prepared then and later have long since been supplanted by others of more definite value and broader scope. The objective he had in mind has been carried by others to the Sunday School and to the world at large until now "Religious Education" is a growingly recognized department of cultural training. His fame rests today in the public mind with the later achievement of the organization and development of the great university of the West, to whose uniqueness and remarkably originaive influence in the world of scholarly achievement his full contribution is being gradually realized. I venture to say, however, that in the initiation of the modern movement in the intellectual world toward the recovery of our historic Bible and its true understanding, Dr. Harper rendered a service the greatness and significance of which only future generations will realize. The historical revelation of the Bible is not at all an abject surrender of its unity and value to the attacks of hostile criticism, any more than it is a denial of the sweet and tender and beautiful interpretations which came so spontaneously and powerfully out of the hearts of those saintly men and women upon whom

the Scriptures, friendly fostered in mind, have made their own special impression. One of the best Bible interpreters, in some directions, I ever met was a mother in Ceylon who memorized much of the Scriptures, and continually thought, in her own language. Historical Bible study rather seeks to make such mastery and such spiritual expression the sane and normal outcome of a survey of the Old and New Testament as the historical record of God's gradual revelation of himself to mankind. This revelation was not completed save in the life and teachings of our Lord Jesus Christ, but the basis of its application to the great world of limited experience in religious thinking and practice here at home and of the partial understanding of God all over his world gives an abiding value to the gradual approach to the complete revelation made through Jesus which we find in the Old Testament record. The Hebrew people were struggling with the same real problems of society and statecraft that we face today. They gave them a solution which may not have been final but which was on its way toward comprehension, solutions which often appeal with great force to men and women who have not yet ripened into the full, illuminative insight of the instructed, consecrated Christian. The very best asset, it seems to me, of a Christian today, the real foundation of his normal, sane, strong, spontaneous Christian self-expression is a general grasp of the four things which the historical revaluation of the Bible emphasizes, (1) the broad setting of the real constructive millennium and a half of Hebrew history from the crossing of the Jordan to the final destruction of Jerusalem and the Jewish state in the second century of our era, its setting in universal history, its shaping contact with great nation after great nation; (2) the organized knowledge, the important data of these fourteen or more centuries, so that they stand out in the mind like the centuries since the Reformation; (3) the localization of the literature, book by book, so that each stands to the mind as some definite contribution of relig-

ious thinking at some particular period or crisis in that march of the centuries; and, finally, a general conception, growing out of the proper arrangement of the books of Scripture in their historical setting, of the progress of religious thinking from the crude conceptions of the days of the Judges through the broadening, prophetic utterances of the eighth and seventh and sixth centuries, B. C., to the simple yet catholic, comprehensive, fundamental and compelling declarations of our Lord, interpreted into many applications to the spiritual life of today by the great apostles of his century and of those which have followed. To bring this historic revaluation of the Bible to the world which needs it is one of the great tasks of today.

(4) A fourth task which I will mention involves the three to which I have called your attention, — those of the sane interpretation of Christianity as a life of righteousness, of the Christianization of the social order, and of the historical evaluation of the Bible. It is what I may call *a process of world standardization or illumination*, the lifting of the whole human world to the level of the best that Christianity can offer, — an unselfish, constructive, appealing, Christ-like task. It seems, in a way quite providential, to be committed to the churches and the religious leadership of our country. Dr. Guy, in his discriminating, I may say truly remarkable, paper of yesterday on “Our Relations with the Oriental World,”¹ has shown most clearly the difficulties, commercial, diplomatic and intellectual, which hamper the leadership of the best minds of Europe in dealing with the Oriental world. We as a people stand far more advantageously in this respect in the estimation of the real leaders of the thinking of Japan, China and India. It is not from Great Britain, or France, or Germany, or Russia that they welcome religious influences, for they instinctively fear their representatives; it is from us, the nation which has, on the whole, dealt generously and considerately with them and with their affairs, that they, —

¹ See p. 187.

notwithstanding our exclusion laws and our occasional imperialism, — expect the friendly leadership which will put them in touch with a true, modern nationalism.

The same idea finds illustration nearer at home. The great war raging in Europe has given a chance to the friendly helpfulness of Protestant Christianity quite unexampled in past history. Dr. Mott, by reason of his practical offer to minister to the social and religious needs of soldiers under training, of soldiers at the front, of wounded men in hospitals and of the hundreds of thousands of prisoners in the detention camps, has unlocked gates which have been barred for decades, but will never be permitted to shut again. He has gained free range in the French army, in the prison camps of France, Great Britain, Germany, Russia and Austria; he has won the confidence of the whole battling group of European nations, out of which must come in the future years an unexampled opportunity for our American Christianity to introduce the type of robust, intelligent, consecrated devotedness to Christ and to the Church, which means so much to the welfare of American Christianity today.

The standardizing of the world's religious situation today involves at least five great objectives. The missionary pioneering days are almost over. The world is well charted. The primitive side of evangelization has not disappeared, but is rapidly disappearing. Its continuance is due today rather to our unfaithfulness to duty than to our ignorance. The five tasks I would particularly emphasize are (1) the introduction, in the way already mentioned, of our free Christian idealism to the peoples of Europe who have been accustomed to a religious autocracy; (2) the shaping of the highest interests of the countries of the non- or semi-Christian world by the Christianization of their leaders. It has been too true in the past that aggressive missionary work has found its natural and readiest objective among the poor and the oppressed, among the humbler folk, and has been content to gauge its

message to their natural level. The literati among the Chinese have been seriously reached within this decade. The really directive class in Latin America has as yet hardly been entered. The intellectual leaders of India are Christianized to a very slight extent. This is the work which now confronts the Christian church and demands its adequate attention.

(3) The establishment of national churches, which shall develop spontaneously along national lines with forms of their own and with their own interpretations of the Christian verities. Then and then only may we hope for that broader and perhaps truer interpretation of Christianity which will make it Oriental no less than Occidental. The achievement of this result will be one of the greater tasks of missionary statesmanship in the future.

(4) A fourth objective, worthy of special mention among the many which might be discussed, is the development of an adequate body of national literature for each Oriental or non-Christian country, a literature which will actually grow out of the convictions fostered by Christian teachings, possessing the qualities of culture and of life, feeding the minds and hearts of each people. I sometimes think that the Christian church must set itself to this particular task with especial zeal at no distant date. It stands as a great and crying need of the non-Christian world.

(5) The fifth great task, which calls for highly trained leadership and is of vast importance, is that which we term Religious Education. It really means the development of men and women who shall become teachers of teachers, leaders of leaders, inspirers of those who in their turn will carry conviction and living power to myriads. There has developed all over the world a wonderful demand for a ministry which can teach. In many of our churches there has been a return to the early custom of our fathers, when they were wont to call into the service of the church a teacher as well as a pastor. The development of the Sunday-school as the educational

agency of the church, and its scientific promotion, is one of the most important developments of our day. When we add to this the calls for trained leadership in our student associations, for student pastors or for church workers in our universities, and for the many other applications of this demand to practical life, the growing importance of this task of training leaders is clearly seen.

These five great tasks calling for leadership which I have discussed are each definitely recognized and honored by the churches. They are tasks which call for a trained leadership of more than ordinary breadth and thoroughness of scholarship. Each calls for men and women of sound culture and trained ability. Each calls for a specialized training which has a broad religious background, such as the school of religion alone can furnish.

Experience is making this clear. The foreign mission Boards are less and less inclined to find room on their fields for half-trained candidates. They are rather asking that each candidate, if possible, in addition to a regular high-school and college training, plus at least a year or two of acceptable religious training, be given a highly specialized year in which he may be carefully trained with reference to the particular task for his especial type of field, in order that he may express the gospel message in a way which will carry conviction to the particular people to whom he may be sent.

In the field of religious education the same process seems to be required. The really virile and efficient schools of Religious Education today are to be found in connection with our great schools of theology, Hartford, Yale, Union, Boston University and Chicago University. The production of religious educators is definitely a religious task, which belongs to the well-equipped school of religion.

There has come to be a similar belief among Association leaders that the right type of men or women for the responsible task of directing the organizations of students in our great

universities and colleges, or for the somewhat distinct task of the student pastorate, should be men and women who have gained by study a wider religious background than can be given in the best college course or in most universities. They need to be trained along the lines of the ministry in order to maintain their rightful place of influence or leadership with students, faculty, and local ministry, alike.

Experience is therefore pointing to the responsibility, in part at least, of the future school of religion for these and other types of training, not exactly ministerial, but closely allied to it.

Such a responsibility vastly enlarges the outlook of the future school of religion, but likewise places upon it the necessity of a great enlargement of its faculties. It must become a specialized institution with various groupings of possible courses. It will not fail to furnish the time-honored discipline which long experience has determined to be the best adapted for ministerial or pastoral training. It will also offer to those who are to go out upon the foreign field a series of courses which differ from those offered to home pastors by the substitution of subjects connected with the history and practice of missions and with comparative religion and the philosophy of religion in place of instruction in pulpit oratory or church polity or kindred subjects.

The school of religion, as its means increase, will offer more and more the highly specialized course to the missionary candidate which he ought to take at the close of his regular course. It will have courses for leaders of social service work, — the great defect of which in the past has been its needless avoidance of religion in its work, — for religious education, for Association leaders and for the training of all the varied leadership demanded by the churches of the future.

The school which meets these varied but real demands of our day and of the coming decades by developing amply equipped departments of special service in all these lines has

a wonderful future before it. I sometimes hear men say that the usefulness of the school of theology is past. How shortsighted and absolutely foolish such people are! Of course they are slaves of their own terminology, confusing theology with a sort of mysticism which seems distant and unreal. If one should say to any one of them that we need good schools in which clear, sane religious thinking will be developed, he would doubtless agree. There will never cease to be a demand for the school of religion, as long as religion remains the major interest in every normal mind.

God has a strange and impressive way of bringing to his Church, from time to time, the enlargement of its task in order to quicken his true disciples to meet the exigency.

The Indian mutiny of the late fifties seemed an appalling catastrophe, but it called the fresh attention of the whole Christian world to India and her needs. In like fashion the Boxer uprising, instead of being the means of exterminating the native Christians of China, multiplied them a hundred-fold and challenged the Christian world to a new interest and to a greater Christian enterprise in that wonderful republic.

The digging of the inter-oceanic canal at Panama was a great international event, but its successful conclusion made in particular a golden day of spiritual opportunity for that marvellously resourceful, potentially important sister continent of ours in Latin-America. We seem confined and checked today in many a Christian enterprise by the blighting, blustering hand of widespread war. We long for the day of permanent and honorable peace, that will make an opportunity of ending such unholy warfare forever. Irrespective of that happy result, so altogether desirable, it seems altogether likely that we will face in the next decade a new order of things, of vast, even unexpected opportunities. No part of the world, European, Asiatic, African, Latin-American or local, will be secluded from our influence. The task of producing the leadership for such a situation almost baffles the imagination.

It thrills us with the sense of urgent and commanding responsibility. It magnifies the task, already splendid, of such religious centers as this one here in Berkeley. It defines the fifty years yet to be traversed as of infinitely greater significance than that notable half century which is behind. Shall not the Pacific School of Religion with a zeal, persistence and consecration in no way inferior to the splendid devotedness of the past; with an unchanging determination to suffer no abatement of fine and strong standards of scholarship; with a steady broadening and development of all needed curricula; with a plant which will, by its dignified exterior, its thorough adaptation to its purposes, and its ample provision for all needs, impress all who look upon it with a sense of the place of religion in the normal development of life; with financial resources which give it freedom and flexibleness in its great work, — shall it not go on from this momentous hour to serve for the coming half century this beautiful western slope, the great abutting nationalities which are served by the Pacific and the yet greater advancing Kingdom of God throughout our nation and the world with comprehensiveness, with growing efficiency and with that fine and holy spirit which has characterized and crowned its customary performance of its God-given task?

PART II
RETROSPECT AND PROSPECT

CHAPTER IV

THE ORIGIN AND GROWTH OF THE PROTESTANT CHURCH ON THE PACIFIC COAST

THE REV. WILLIAM WARREN FERRIER, A.M., D.D.

Editor of The Pacific

The Church had its beginning on the Pacific Coast in 1769. In July of that year Junipero Serra, the Franciscan friar, arrived at San Diego, and established there the first of the chain of Catholic Missions, which soon stretched along the coast for seven hundred miles.

For the beginning of Protestant Christianity we have to go to a point far distant from California — to the Pacific Northwest. There, on the continental divide, at a point where some of the raindrops that come down from the skies flow eastward into rivers that pour finally into the Mississippi, and thence on into the Atlantic, and where others, their close companions in the skies, flow at length into the Columbia and out into the Pacific, there was in 1836 a scene that should have lasting commemoration by a great mural painting in some noble edifice.

Responding to the call of those Nez Percé Indians who not long before had crossed the mountains and plains to St. Louis in search of the light the white man had concerning God and the spirit land, a little band of missionaries — sent out by the American Board — rested there on their way to the Oregon Country. Spreading their blankets, placing thereon a Bible, unfurling above it the flag of their country, they knelt in prayer and took possession thus of the western side of the continent for Christ and the Church.

The Jason Lee party, responding to the same call — sent by the Methodist Board — had preceded them in 1834. But the journey of 1836 had greater significance than that of

1834. There were women in this, the Marcus Whitman party; none with Jason Lee.

After allowing all that any unbiased mind can allow of the contention of those who claim that Marcus Whitman's influence in saving the Oregon Country to the Republic has been overestimated, it must be granted that his influence to that end was far greater than that of any other person, and such as should crown him as long as the Republic endures. From the day when the first white women, with their missionary husbands, crossed the Rocky Mountains, with not only the Bible but a quart of seed wheat, a plow and blacksmith tools, and all things needful for the founding of the home, the not-yet-settled boundary question long agitating England and America began to be settled, and the way opened up for the regular permanent work of the Church of Christ as we have had it now for 80 years on our coast. Trappers and traders and explorers, and a few to whom their findings had come, knew before that the country was accessible; but Whitman, the Christian missionary, blazed the way — especially for women and children — in those weeks when he worked undauntedly to hear the wheels of his old wagon go jolting down the western slopes of the Rockies. And when in 1843 he led away from the rendezvous on the Missouri that train of two hundred wagons filled with women and children, the United States Government began to be anxious to take up for settlement the boundary question.

With Protestant Christian missions in the Willamette and in the valley of the Walla Walla, there begins on our coast a work of numerous ramifications and far-reaching influence.

FIRST SERMON AND FIRST CHURCHES IN THE OREGON COUNTRY

On the 28th of September, 1834, at Fort Vancouver on the Columbia, Jason Lee preached the first sermon in the

Oregon Country. There were English, French, Scotch, Irish, Americans, Indians, half-breeds and Japanese in attendance, some of whom did not understand a word of English. Lee found it difficult to collect his thoughts and find words to express them. But he thanked God for the privilege of preaching the gospel on this side of the Rocky Mountains, where the banner of Christ had never before been thus uplifted.

Although this was the first preaching service by a minister of the gospel on the Pacific Coast of which there is record, religious instruction was given much earlier. Several years before Pierre Pambrun, a Catholic layman, a Hudson Bay Company agent at Fort Walla Walla, held regular Sunday services which many Indians attended. And Captain Bonneville, out there in 1832 on a government expedition, noted with surprise that the Indians would not hunt with him on Sunday, saying that it was a sacred day and that the Great Spirit would be angry with them if they hunted on that day. Learning soon that Bonneville could give them further instruction as to the wonders the Great Spirit had revealed to the white man, they thronged his lodge and listened with greedy ears. No other subject, says Bonneville, gave them half the satisfaction or commanded half the attention. There was religious instruction also from time to time at Fort Vancouver; and July 21, 1833, religious services were conducted for the first time on the shores of Puget Sound — at Fort Nisqually, by Dr. Tolmie, a physician in the employ of the Hudson Bay Company. Six months later Dr. Tolmie wrote in his diary concerning the Indians: "I have at last succeeded in altering their savage natures so that they not only listen with attention to what I tell them, but actually practice it."

Persuaded by Dr. McLoughlin, the famous agent of the Hudson Bay Company, to settle in the Willamette rather than east of the mountains in the Nez Perce country, Jason Lee established on the 6th of October, 1834, near where

now stands the capitol of the State of Oregon, the first missionary station in the Pacific Northwest. In a log building which was built for home and school and church purposes pupils were received before the roof was on — so eager were the people to send their children and so anxious were the missionaries to begin the work.

East of the mountains on the 18th of August, 1838, a church was organized by the missionaries of the American Board with this resolution on its records: "That this church be governed on the Congregational plan, but attached to the Bath Presbytery, New York." That eminent authority, Myron Eells, has written; "This church was Presbyterian in name. It was, however, Congregational in practice as long as the mission lasted — not being connected with any presbytery or synod."

There were seven charter members: The Whitmans and Spaldings; two natives of Hawaii coming by letter, and a French-Canadian who had been a Catholic. Nine other names were added within a month. The accessions were newly arrived missionaries of the American Board — among them the Revs. Elkanah Walker and Cushing Eells — destined to leave marked impress on the Pacific Northwest, religiously and educationally.

Not for three years did the church have an Indian member. In 1846 the names of 22 natives were on the roll of this church. In 1855 the number enrolled was small; and yet, investigation showed that in one-third of the homes of the Nez Percé, among 1,000 persons, regular morning and evening worship was kept up.

OTHER FIRST THINGS IN THE OREGON COUNTRY

Those early years of the Church in Oregon are years on which I would delight to dwell. Interesting events, far-reaching in their influences, abound.

At the Jason Lee Mission in the Willamette early in 1835 was organized the first Sunday school west of the Rocky Mountains. Three Indians and eleven half-breeds were in attendance. There at the Mission near Salem in 1837 was the first Anglo-Saxon marriage on the Pacific Coast.

In February, 1836, it being rumored that some new arrivals at the settlement were contemplating the manufacture of rum, the missionaries organized the first temperance society west of the Rockies. About ten months later two young men did begin to build a distillery. A letter was sent to them by the temperance society in which they were urged to desist, and in it the offer to remunerate them for the expenditure already made. The young men stopped the work, thanked the society for its offer to reimburse them, but stated that they would not accept anything. Thus were the natives and the settlers saved for some time from the baneful results of the use of intoxicating liquor.

It was from the Whitman-Spalding Mission east of the Cascades that in 1839 there came from the little press sent from the mission in Honolulu the first book printed west of the Rockies. It consisted of parts of the gospels and a few sacred songs — in the Nez Percé tongue.

In 1846, in the Willamette Valley, on that same mission press — to be seen now in the rooms of the Oregon Historical Society in Portland — was printed the first newspaper on this coast. This was in February, 1846, — six months before the first paper was printed in California at Monterey.

GROWTH IN EARLY YEARS IN OREGON

The church growth in Oregon, of course, was slow — the population being only a few thousand for several years. Early in 1848 the Congregationalists, Presbyterians and Baptists had only two churches each; the Methodists led in the number of organizations as well as in the number of

preachers — there being six missionaries and about twice that number of local preachers; and their circuits reached into most of the settlements in the territory. The Catholics had four churches; and the Cumberland Presbyterians and Disciples had representatives in the field and were on the eve of an aggressive devoted work. Oregon City was the chief town. Portland had only begun to be, and had as yet no organized work.

When the Presbytery of Oregon was organized in 1851 it had only four members. There was but one organized Presbyterian Church at that time, and so the presbytery had but one elder. This church was the one at Clatsop Plains, near the mouth of the Columbia, organized in 1846, and which was for some time "the farthest west church in the United States." The other Presbyterian Church, heretofore listed, that at Oregon City, became Congregational soon after Dr. Atkinson reached Oregon as the representative of the American Home Missionary Society.

THE DAYS OF '49 IN CALIFORNIA

The discovery of gold in California started thousands this way from all over the land. Oregon was almost depopulated. California became soon the Mecca all around the globe, and in this state for a long time after 1848 occurred the striking events in Pacific Coast history.

The first movement toward the establishing of a church in San Francisco was taken, however, some time before the gold excitement brought men from the ends of the earth. On the 8th of May, 1847, the village paper, *The California Star*, contained this note:

"A meeting of the citizens of this place was called on Thursday evening of last week for the purpose of ascertaining the prevailing sentiment in relation to the establishment of a church in the town of San Francisco.

“ We hail this as the first step towards the planting of the standard of our glorious institutions on the shores of the Pacific, and trust an energetic co-operation of our citizens will insure success to the enterprise.”

More than a year passed however before regular religious work was undertaken in San Francisco. In October, 1848, the one who is to go down in history as the first stated preacher of the gospel in California came here from a foreign country. In the summer of 1848 the United States Commissioner to the Sandwich Islands was in San Francisco temporarily and there went through him an earnest appeal for a minister of the gospel in the little city, thronged daily more and more by men from all quarters of the earth in the whirl of the desire for the treasures of the new Eldorado. The Rev. T. Dwight Hunt had gone to Honolulu as an American Board missionary to the natives, and later had undertaken work among the Americans resident there. The exodus to California halted it almost in its beginning; the need and opportunity in San Francisco appealed to him, he accepted the call and landed in San Francisco on the 29th of October, 1848.

On the first of November a meeting of persons interested in the welfare of San Francisco religiously was held. Inasmuch as Christian people were few in number in the little town then, and those few represented various denominations, a union work was deemed best, and the newly arrived minister was engaged as chaplain of San Francisco for one year from November 2, 1848, at a salary of \$2,500. On the 5th of November he preached his first sermon on the subject, “ The Love of God in the Gift of Christ.” The text of course was the familiar one, John 3 : 16.

Preaching was a novelty then in San Francisco. There had been occasional preaching by Methodist ministers en route to Oregon and by Episcopal chaplains on vessels temporarily in the harbor. A Methodist lay preacher and exhorter had held a few services. A Methodist “ class ” had

been organized, but had been scattered by the rush to the mines.

Filled seats greeted the preacher in the little Public Institute building on Portsmouth Square. Not an aged person was in attendance; there were only three women; it was a congregation of men — men under middle life, erect, wide-awake, energetic, “a fair type of the class who early sought these shores, and whose enterprise and wonderful activity wrought so soon great changes throughout the state,” wrote Hunt in his reminiscences in *The Pacific* in 1888.

Tarrying that day in the rear of the room until many had greeted and congratulated the preacher were a man and woman whom he had observed as particularly interested hearers. Finally approaching the chaplain the man introduced himself and wife, remarking: “We have been greatly gratified with what we have heard, and are heartily glad you have come among us.” These words were backed at once by a voluntary pledge of six ounces of gold for each three months of the year as an addition to the salary already promised the preacher. The man was Samuel Brannan of Mormon fame, the man who a few years before had led a colony of his people to California — surmised as part of a plan to take possession of this sunny land as Utah had been possessed, but which came to naught because on their arrival the stars and stripes were found floating here.

FOUNDATIONS WIDELY LAID

At the Sunday school organized the second Sunday there were seven scholars and four teachers, an English Episcopalian sea-captain, a Congregational and a Baptist layman, a Presbyterian woman. The next Sunday there were 12 scholars and the following, 28. There had been Sunday Schools in the town before this date in 1848; but the remnants had been scattered by the rush for the mines.

At the first prayer-meeting there were four present besides the chaplain — among them a Chinese girl brought from Hongkong.

The third Sunday the sermon was on "The Nature of True Religion," — text in James. Gov. Mason of California and ex-Gov. Boggs of Missouri were in attendance and expressed appreciation.

New Year's Eve, in that little chapel was held the first monthly concert of prayer for the conversion of the world ever held in California.

There also on the 5th of January, 1849, was held San Francisco's first temperance meeting. The chapel was filled with men. Not a woman was present. "Strange, yet not strange," "the men were the ones most important to reach and they were there." Their numbers and attentiveness were an inspiration to the minister who had been announced as speaker.

Eighteen names were put on the pledge of the American Temperance Union that evening. So tipsy was the first man who signed that it was with great difficulty he walked to the desk.

On the first Sunday in January, 1849, their first sacramental table was spread in the chapel, a new sight in the territory of California, and twelve persons partook of the emblems. The chaplain remarked that this was the exact number that had partaken of that first supper long before in Palestine and expressed the hope that there might never be in this 1849 band any betrayers.

It was in that little chapel, that had been first a school-house, that there was held the first week in 1849 a public meeting to consider the need for and the propriety of establishing a provisional government for the territory of California. This was the beginning of those expressions by the people which resulted soon in the constitutional convention at Monterey.

BEGINNING OF DENOMINATIONAL WORK

In February, 1849, the first missionaries sent out to California by the mission boards on the Atlantic Coast reached these shores.

On the 23d of February, S. H. Willey reached Monterey by the first steamship, the *California*, and five days later, by the same steamship, J. W. Douglas, Sylvester Woodbridge and O. C. Wheeler arrived in San Francisco. Albert Williams arrived on the *Oregon* on the first of April.

With the arrival of these missionaries began organized denominational work.

Benicia, then a town with great expectations, had on the 15th of April, 1849, the first organization, a Presbyterian, with Woodbridge as pastor.

The First Presbyterian, San Francisco, the oldest now in existence, organized May 20, 1849, came next in order — Albert Williams, pastor.

One of the six persons uniting to form this, the first Protestant church in San Francisco, was a young man from a little Congregational church in Vermont who believed in getting in at once somewhere. Identified also from the beginning with the movement a few years later for the College of California, he suggested the name of the great philosopher, Berkeley, for the town in which it was established; and the Pacific School of Religion by the Frederick Billings Foundation perpetuates his name here, where he lived a consistent, useful, Christian life, when such lives were greatly needed.

Plans were laid in the early months of 1849 for the organization of several churches. On the 29th of June the First Baptist was organized, with O. C. Wheeler as pastor. The First Congregational, delayed a little because T. Dwight Hunt, who became its pastor, was acting as city chaplain, had formal organization on the 29th of July. The same week Trinity Episcopal came into existence, with Flavel S. Mines as rector.

J. A. Benton arrived in San Francisco, July 6, 1849. He preached his first sermon in Sacramento on the 22d of July, and on the 23d of September the First Congregational Church of that city was organized.

J. W. Douglas had been designated by the American Home Missionary Society for work in San Francisco. But finding that his Yale College classmate, T. Dwight Hunt, was at work here, Douglas went to San José and organized there in a short time a New School Presbyterian Church — the members being mainly Congregationalists.

The regularly established work of the Methodist Episcopal Church began with the arrival of William Taylor, who arrived Sept. 21, 1849.

The first Methodist preachers sent out by the church board were Wm. Taylor and Isaac Owen. The first named came by steamer, the second by ox team. On the same Sunday in 1849, Sept. 23, that Owen preached first in California, under the trees near where is now the little mountain city of Grass Valley, Taylor preached his first sermon in San Francisco. This was in the Baptist Church at the invitation of its pastor. Text: "What think ye of Christ?"

Three Sundays later he was preaching in a little chapel constructed out of lumber sent from Oregon before his arrival at the order of William Roberts, who had had California added to his jurisdiction in Oregon. But the first Protestant Church building in California was built in San Francisco several weeks earlier by Baptists.

The First Unitarian Church was organized in San Francisco in 1850. At dedication services in 1853 an original hymn, written by the pastor, Frederick Grey, was sung, the closing stanza of which was:

"And may our Saviour's teachings here,
His life, his death, his matchless love,
Calm every doubt, remove each fear,
And fit us for thy courts above."

Taking part in this dedicatory service were the Rev. Martin C. Briggs of the Methodist Episcopal Church, and the Rev. Messrs. Brierly of the Baptist and Boring of the Methodist Church South.

Among the things showing, as the foregoing does, the Catholic spirit in those early days was the note in *The Pacific* recording the fact that a Jewish synagogue, the first in the state, was dedicated in Sacramento in September, 1852; and in connection therewith a word of welcome to the congregation worshipping there as one of the forces making for righteousness.

The churches to be labeled as "49ers" were the Presbyterian at Benicia, the Presbyterian, Baptist, Congregational, Episcopal and Methodist in San Francisco, the Congregational at Sacramento, the Methodist at San José and Santa Cruz, and the Independent Presbyterian at San José, largely Congregational in its membership and which did not unite with a presbytery for nearly twenty years.

I wish we had time to dwell on that first year of church life in California — showing how the foundations were laid or began to be laid. All the societies and auxiliaries needful for the wide work of the church began soon to be.

Notable among these was a Bible Society organized on the 30th day of July, 1849, to which that scholarly, saintly man, Frederick Buel, gave himself with great devotion till the day of his ascension in 1873. Mr. E. P. Flint, the Christian layman, who was the second treasurer of that Bible Society, continued in office for 63 years.

Work for seamen and among the Chinese was instituted at an early date.

Four religious papers were started in the first three years: *The Pacific*, by the Congregationalists and New School Presbyterians, August 1st, 1851; the *California Christian Advocate*, by the Methodist Episcopal Church on the 10th of October of the same year and later organs of the Methodist Church South and the Baptists.

Mindful of the great influence of the printed page, Isaac Owen had shipped to San Francisco before his departure from the East about \$2,000 worth of books, and in 1849 he and William Taylor opened here a bookstore, out of which sprang the Pacific Coast branch of the Methodist Book Concern — a mighty arm of the church.

GROWTH DURING THE FIRST TWENTY YEARS

By the middle of the year 1853 there were in California approximately eighty-five Protestant Church organizations. The Methodist Episcopal Church had thirty; the Methodist Church South, twenty; the Baptists, nine; the Congregationalists, eight; the New School Presbyterians, seven; the Old School, four; the Episcopalians, six; the Unitarians, one. The Catholic organizations, aside from the remnants of the missions, numbered ten.

Coming down now to 1869, the year in which Pacific Theological Seminary was opened in San Francisco, we find that the progress was noteworthy. The ten Protestant Churches organized in 1849 had increased to more than 350; and the small membership in that year, that of the largest being only 12, had mounted up to more than twenty thousand. The advancement during the last half of that twenty-year period was found to have been such as to treble the strength of the churches — and this notwithstanding the fact that the population of the State had increased in that decade only by a very small ratio.

Included in these 350 or more churches in the early months of 1869 were a few in Los Angeles and vicinity. For sixteen years after the beginnings in and around San Francisco there was no established Protestant work south of Monterey along the coast, nor south of Visalia in the San Joaquin Valley. The Catholics had the field practically to the Mexican border.

John W. Douglas, who had been sent here by the American Missionary Society along with Dr. Willey, worked in Los

Angeles from January to August, 1851, being withdrawn because the outlook seemed so hopeless.

The Methodist Episcopal Church stationed a preacher in Los Angeles in 1854; he remained a short time only, and blanks appear after "Los Angeles" in the conference records most of the time down to 1867.

On the 4th of May, 1859, the Presbyterians organized what they named "The First Protestant Society." In 1864 a small building was erected, which in a short time came into the possession of the Episcopalians, the Presbyterian work being abandoned. It was not taken up again until the time in 1874, when that heroic, devoted Scotchman, Thomas Fraser, on a tour of investigation as synodical missionary, wrote to his Home Board that Los Angeles was one of the places which the Presbyterian Church should take and hold regardless of expense, as England held Gibraltar.

In 1855 Bishop Kip of the Episcopal Church visited Los Angeles and held the first prayer-book service in the little city. Nothing more was done until 1858, when a licensed lay reader was reported by the Bishop as carrying on at that time the only Protestant service in the place. He was hoping to induce a clergyman in the East to come out and take the work. It was not, however, until 1864 that a man was secured, and he was one in search of health.

The Methodist Church South essayed Los Angeles in 1855. Bishop Andrew sent a minister there early that year. In August he wrote to a friend: "I have been here six months. There are three Protestant churches in the town. Their united congregations amount to ten persons. The receipts from collections during six months amount to ten dollars. I have been studying the great scientific question — namely, the location of the seat of hunger. Is it in the stomach or in the brain? After consulting all the best authorities, and no little experience, I have concluded that it is migratory — first in one, and then in the other."

In 1865, Dr. Warren, Superintendent of Congregational work in California, and who participated in the organization of 188 churches, visited Los Angeles. He found no Protestant minister there; no regular preaching service; no Sunday school. Soon thereafter the American Home Missionary Society, on Dr. Warren's recommendation, sent Alexander Parker to establish work in Los Angeles, and he went with these instructions: "Say not a word to any one about support, but preach, throw up breast-works, put siege guns in position, and stay by them."

Mr. Parker began his work in Los Angeles on the 7th of July, 1866. He was an able and consecrated preacher and pastor, but it was not until 1867 that he was able to organize a church — and it began with but six members, four besides himself and wife.

On the 7th of February, 1867, five months earlier than this organization in Los Angeles, a Congregational church was organized at San Bernardino — the outgrowth of a Sunday School established in 1858.

Work was established in 1867 in Santa Barbara by the Methodists, Congregationalists and Episcopalians.

A Baptist from Texas is said to have planted a church at El Monte in 1853 and as farmer-preacher to have ministered to it with considerable regularity all those years.

At the close of the year 1869 we find accordingly all of the most prominent places in the State occupied by one or more of the Protestant denominations. However, *The Pacific* stated in October of that year: "And yet not one-half of the territory of California is in any sense included in any regular missionary effort. . . . In all this vast territory on the eve of wonderful development a few dots will represent all the outposts and centers of religious effort. For a generation to come it will be one vast mission field. San Francisco, too, already putting forth its claim as a great commercial metropolis, and having the possibility of future greatness which none

of us can limit, is only a missionary field, requiring hard work and as much self-denial in church planting and training as anywhere else in this great domain."

New responsibilities were arising constantly about that time because the centers of population had been changing and were still changing astonishingly. For many years the mining towns, toward which was the great drift of population, had seemed the most hopeful fields of missionary effort. But in 1869 there were in very many of those that remained empty dwellings, empty business rooms, and empty churches. The drift was then toward the coast counties and the agricultural parts of the State.

The growth in the Northwest was slower. Oregon had at this time a church membership of approximately 8,000. And north of the Columbia, in Washington Territory, there were only a few scattered organizations — each with small membership. The oldest Congregational church in Washington, the First at Walla Walla, was organized in 1865.

When in 1879 a church was organized at Chewelah, on the spot where Cushing Eells had encamped in 1838, — 41 years before, — there were not more than ten other Congregational churches in Washington Territory, and only a few also of other denominations.

HOW THE PIONEER WORKERS INTERPRETED THE MARCHING ORDERS

And now, before we span the other decades down to the close of the century, let us notice with great brevity a few of those early Christian workers — and see how their lives have been built into all that is best in our coast life today. We cannot measure the growth of the Church through the years, nor estimate its worth by statistics. Great influences go out from it that have no visible connections with it oftentimes.

In general the leaders who came here in early years interpreted broadly — but not too broadly — the marching orders given 1,800 years before on the slopes of Olivet.

In a letter of instructions sent to the first commissioned missionaries by the American Home Missionary Society, after the discovery of gold was known in the East, it was said: "We wish you to take a broad and comprehensive survey of the work to be done there. Never were men more emphatically called to lay foundations — foundations that are not to have ages to consolidate them before they are built on, but which are to have a massive, and, we trust, a beautiful and enduring superstructure erected upon them at once."

It was through the efforts of one of these missionaries — Samuel H. Willey — that the first public library was established in California.

Within three months after his arrival in Monterey, he was in correspondence with an overseer of Harvard College, requesting suggestions as to plans for establishing a college in California. When later in that year he visited the Rev. J. A. Benton, the newly arrived minister at Sacramento, they talked college, college, college. Likewise again in 1850 when Benton visited Willey in Monterey.

The Rev. J. A. Douglas wrote concerning him while at Monterey: "I think he has no plan of settling down anywhere or engaging in anything permanently for years to come. His idea seems to be to travel hither and thither, preach some, form acquaintances, talk of education, and when there is formed such a thing as a board of trustees for a California university, to become its agent."

However in 1850 Mr. Willey did settle down. In that year he led in founding Howard Presbyterian Church in San Francisco, and as its pastor for many years made it a great influence for good.

Among the founders of this New School Presbyterian Church was David N. Hawley, a charter member of the

First Congregational, who went to it with true missionary spirit, believing that it needed him more than the older church did. He remained with it 45 years, coming back to the Congregational Church only a short time before it celebrated its 50th anniversary in 1899.

Another first member of Howard Church was S. S. Smith, uniting for similar reasons, who entered later into Plymouth Church, became the father of much of San Francisco Congregationalism, and one of four who kept *The Pacific* on its useful career from 1879 to 1896.

The college on which Dr. Willey had set his heart came in due time. That college, which became in later years the nucleus of the University of California, had its inception in May, 1853, in the Congregational church building in the little mountain town of Nevada—the bell in the tower of which had first sounded the call to worship in our mountains, the little church in which a few years later Free Soil men and Republicans met in mass convention in the interest of freedom.

A few Congregational and New School Presbyterian ministers were there in joint annual convention. Action taken that 10th day of May, 1853, by sixteen ministers and a few laymen, resulted in the opening soon of an academy in Oakland under the direction of Henry Durant. When a little later this had developed into the College of California, those dreams of 1849 were realized, and Samuel H. Willey was for several years its vice-president and the actual head as acting president.

We pass over the years of his long and useful life in California, remarking only that it was fitting that in the year 1910 President Wheeler of the University of California, at the 50th anniversary, should ask him to step to the front on the platform of the Greek Theatre, and there in the presence of ten thousand persons call him "The foremost benefactor of California," and confer on him the degree of doctor of laws. This, for the first commissioned home missionary for California! whose text for his first sermon in the territory was,

"We preach Christ and Him crucified." Theme: "The Gospel and the Gospel Only is our Errand to California."

When President Wheeler thus honored and crowned Samuel H. Willey, he honored also indirectly a great host of gospel heralds who have built their lives into our enduring structures.

OTHER MEN OF FAR-REACHING INFLUENCE

If I were asked to name the two men who have exercised the greatest, the most far-reaching and abiding influence on the Pacific Coast, I would take one in Oregon, one in California. Both were heralds of the gospel. One came in 1848 — to Oregon; the other much later — to California.

Consider first the one in Oregon: When in the year 1889 the Rev. Dr. George H. Atkinson passed into the other life from his home in Portland, President Eaton of Marietta College wrote in *The Pacific* concerning him: "Dr. Atkinson was one of the most completely rounded men I ever knew." Dr. Eaton was for sixteen years United States Commissioner of Education, and he has testified to a great indebtedness to this Oregon pioneer preacher-statesman.

Dr. Atkinson discerned with unusual clearness the relation Christianity had to all the affairs of life, and was alert to aid in every form of human progress. Great was his part in promoting civil and religious institutions; great also his part in the development of the agricultural and commercial interests of the Pacific Northwest. All was done without any neglect of his duties as pastor or home missionary superintendent; all as he did it seemed part of one great whole.

In conversation one day with General Lane, Oregon's first Territorial Governor, he spoke of the establishing of free schools. The Governor asked him to set forth his views fully in writing. The substance of what he wrote was incorporated in Lane's message to the first Territorial Legislature in July, 1849. A little later at the request of the Gover-

nor he drafted a school law which the legislature passed substantially as drafted. This stands as the basis of the school law of Oregon today — the only modifications being such as to adapt it to changed conditions due to the large increase in population.

Dr. Atkinson was a student of the operations of nature as well as of the affairs of men. Years before there was much thought about the region contained in the valley of the Upper Columbia being fit for anything but bunch-grass grazing, he made chemical analysis of the soil and foretold its future greatness.

In an address at the funeral services held in Portland on the 28th of February, 1889, Dr. Clapp spoke of him as “the most eminent citizen of Oregon.” His motto was, “Oregon for Christ — through all the channels of public and private activity.” Never was he lured from his one lofty aim by a desire for or chance for wealth, or by ambition for anything except to put the impress of Christianity on what he foresaw was some day to be one of the most magnificent parts of our domain.

Another pioneer minister in Oregon who left wide impress on the State was the Rev. Harvey K. Hines of the Methodist Episcopal Church. At the age of sixteen he was an exhorter in the State of New York. Coming to Oregon in 1852, he began a memorable pastorate in the First Methodist Church in Portland in October, 1853. Pastor for sixteen years, presiding elder for sixteen years, editor of the *Pacific Christian Advocate* for eight — his was a remarkably useful life. It is probable that he traveled more miles in the accomplishment of his work than any other Oregon pioneer — the distance aggregating not less than 180,000 miles. He held 900 quarterly meetings, dedicated 54 churches, and represented his Church in various capacities all over the land.

Alongside these two Oregon pioneer church workers I would place a man who did not enter on his work there until

1868, and who though at that date 51 years old did for eighteen years thereafter a remarkable work. This is the Rev. Dr. Lindsley of the First Presbyterian Church of Portland up to 1885, and afterwards professor in the Presbyterian Theological Seminary at San Anselmo. He, too, was a Christian statesman. He lives on, not only all over Oregon, but away up in Alaska, having introduced in the face of great difficulties American Christian missions and Christian education in that far north territory.

Woefully incomplete would be any statement as to the religious forces operating in our great Northwest which did not mention Cushing Eells, one of the missionary recruits of 1838.

Whitman College was named after Dr. Marcus Whitman because Eells desired it to be so named. But it is his own monument nevertheless. Without Cushing Eells and his noble helpmeet who toiled and sacrificed with him, Whitman College would not be. It is an inspiring story — how the life of Cushing Eells went not only into Whitman College, but into scores of churches all over Oregon and Washington.

I have said that great influences go out from the church often with no visible connection therewith. I give two notable incidents in Oregon. In 1898 William Hayes Ward, editor of *The Independent*, was asked to name the ten best daily papers in this country. He named one on the Pacific Coast — *The Oregonian*. Harvey W. Scott, the man who made *The Oregonian* what it was for several decades, shaping thought and moulding life as but few newspapers ever have, was the first graduate of the college at Forest Grove, which grew out of the little school founded by some of the early Oregon missionaries.

At a time when Willamette University at Salem had not more than one hundred students in its college department, the chief justices of the Supreme Courts of the three Pacific

Northwest States were Willamette graduates. Two others on the supreme court bench had been students at Willamette.

The Oregonian stated editorially a few years ago that Willamette University had exerted a greater moral influence in Oregon than all other forces combined. Willamette University was established by the Church. It grew out of the Institute started in those early years at the Jason Lee Mission.

GREAT PREACHERS AND LEADERS IN SAN FRANCISCO AND OTHER CITIES

One cannot read the story of those formative years, those first two or three decades on the Coast, and fail to realize that many remarkable men were laboring here as ministers in our churches and in the varied work of the Church Kingdom.

The course we have been pursuing has led us already to a consideration of a few. Let us see now how the lives of others have been built into the life and institutions of today.

There on the plaza in San Francisco in 1849 William Taylor dared to preach the gospel outdoors in the center of the saloons and gambling dens of that wicked city, and did it as tactfully as the Apostle Paul had done on Mars Hill centuries before. That was the beginning of a seven years' campaign of out-door preaching in which he moulded life, not only in San Francisco but in every mining camp and town in California.

In 1850, in Sacramento, the Rev. Joseph A. Benton gave a discourse on "California as She Was, as She Is, and as She Is to Be," which showed the prevision of the seer. He was thought by some, doubtless, to be only a brilliant dreamer when he said in that discourse: "The world's center will change; this will be the land of pilgrimage, and no man will be thought to have seen the world till he has seen California." And who will say that when he pictured the day when the iron horse would move swiftly over and under our

mountains, the four Sacramento men who led later in the building of the Central Pacific — and who listened to him that day — did not at that time get their first inspiration for that great work?

Agriculture was only an experiment at that time in California; and yet he spoke of a day when her valleys would bloom in beauty and yield harvests for millions of people.

Benton was one of the first editors of *The Pacific* — the first religious journal established in California — and continued to write for it down through the years. From Benton as early as 1851 began to come those editorial and other articles which helped mightily to defeat the plots to introduce slavery into California. With reference to the movement to get a convention for the framing of a new constitution, in which by hook or crook the way should be opened up for slavery, I have found it stated in *The Pacific* for February 27, 1852, that this was “the first paper to take an open and bold stand against the project.”

The Congregational church building in Sacramento, where Benton was pastor, was freely offered to and was used by the convention which chose the California delegates to the national convention which nominated Fremont for President.

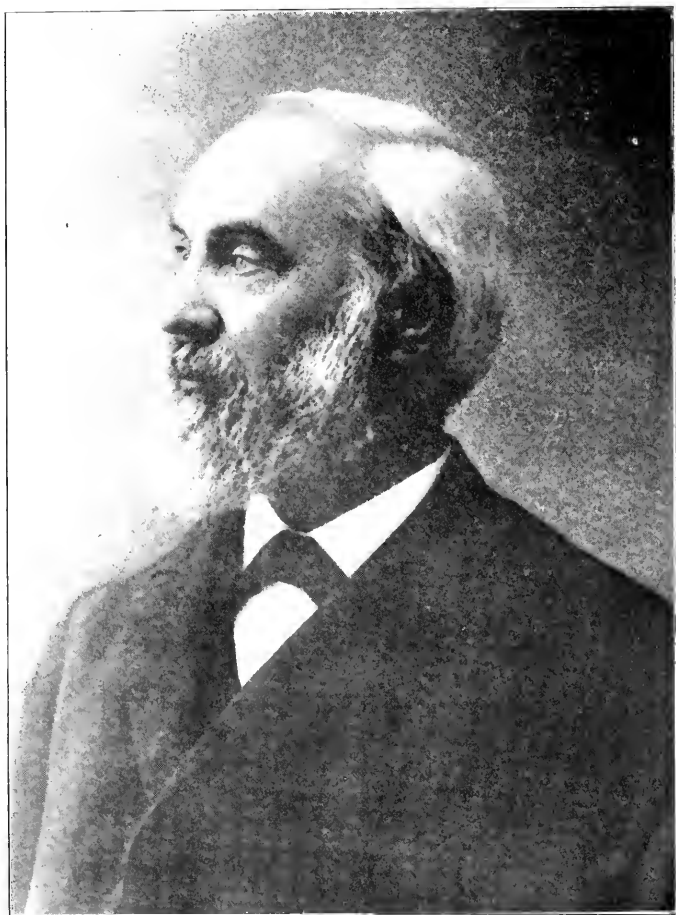
Benton was once introduced by Horace Bushnell at an Association in Connecticut as “The father and mother of Congregationalism in California.” Ever throughout his life he considered himself the servant of the Master and of His churches, and went everywhere to aid in their upbuilding — often at great inconvenience and discomfort and sacrifice to himself.

A man whose influence in those early years ranked in several ways with that of Benton was Martin C. Briggs of the Methodist Episcopal Church. He arrived in October, 1850, and at once every good cause found in him a strong supporter. His impress is on both Church and State. One of the first editors of *The California Christian Advocate*, he

made that paper as Benton and Willey and others made *The Pacific*, one of the mightiest agencies in keeping slavery out of California in those first few years, and later in 1861 in keeping the State loyal to the Union.

Thomas Starr King, perhaps the greatest preacher San Francisco has ever had, has been called "the voice of patriotism." After the Southern States seceded in 1861 there was a strong sentiment in California in favor of the South. In order that he might stimulate the patriotism of the loyal, arouse the lukewarm and convince the doubters of the wisdom of the effort to save the Union, Starr King wrote some stirring lectures on "Washington — Father of his Country"; "Lexington and Concord," and "Webster — Defender of the Constitution." He gave these all over California, and figured mightily in the verdict at the polls in September which stamped the State as unalterably loyal. Later, as representative of the Government Sanitary Commission, in a speech in San Francisco, he thrilled and swayed an immense audience in a manner never equaled here except by that Christian layman, Col. Edward Dickinson Baker, in 1860, en route to Washington as United States Senator for Oregon.

From 1856 to 1864 there stood in the pulpit of the First Congregational Church of San Francisco and ministered to the people in ways manifold a man of whom it was said by *The Pacific* editorially when he passed to the other life in 1875, "The dignity of a grand manhood was in all he said and did. He trifled with nothing. He lifted everything up to the level of his own plane of thoughtful movement." It was said at that time that the years of Mr. Lacy's laborious work here were few but they were influential and decisive years and shaped many an issue. They ran on from the sudden revolution in municipal affairs in San Francisco nearly to the close of the great national conflict. From the first Lacy was one of the most loyal and enthusiastic of ministers — a man who blew a trumpet of no uncertain sound.



PROFESSOR GEORGE MOOR, D.D.

It was in the First Congregational Church in San Francisco, during Mr. Lacy's pastorate, that Julia Ward Howe's "Battle Hymn of the Republic" was sung first to the tune of "John Brown," and swept swiftly then over the land.

Memorable in Congregational annals in California is the year 1861. On the 6th of May of that year there began in Oakland a pastorate in the ten years' course of which the solid and enduring foundations of the First Congregational Church of that city were laid. Charles R. Brown, during the years of his great work here decades later, often referred to his indebtedness to George Mooar, the first pastor of that Oakland church — as well as to his indebtedness to John Knox McLean, the second pastor.

In and through that ten years' pastorate, the one later in Plymouth Avenue Church, and his thirty-two years of service in this School of Religion, and through his editorial work on *The Pacific*, the influence of Dr. Mooar went out to the ends of the earth. Measure that life alone by the influence of the life of Jee Gam and his descendants in China, and it is infinite in its sweep.

In *The Pacific*, in January, 1904, after this princely man had gone from us, H. E. Jewett said: "Dr. Mooar has given us such a conspicuous example of a gentle nature, a simple faith, a spiritual life on earth, that for a long time to come it will be remembered among us how for more than two score years there was a man among us who was an Enoch among the patriarchs, a St. John among the apostles, an Abou ben Adhem among his fellow-men — a man of whom all are reminded when they read: "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control."

The year 1863 brought to California another who was destined to prove of great worth to the State. The churches were leavening all life wonderfully in those early years, but as to membership they were of slow growth. The church

in Sacramento founded by Benton in 1849 had only 80 members in 1863, but it had large influence in our capital city.

Not always has a New England minister of years of experience in the pastorate there been successfully transplanted in the far west. But Israel Dwinell was at once as great a success in Sacramento as he had been in Salem, Massachusetts.

When after five years in Sacramento, Pacific Theological Seminary sought him as its first professor, church and city unitedly and without exception bestirred themselves to keep him. So weighty was the evidence of Dr. Dwinell's great usefulness as pastor in the capital city, so intense was the feeling of the church, that the council that had been called to sever the pastoral relations could not advise that it be done. When fifteen years later Dr. Dwinell did come to the seminary, it was said that Sacramento had lost her chief citizen.

THE LURE OF THE WESTERN SHORE

In the first twenty-five years of her existence San Francisco had several of the greatest preachers to be found anywhere in the land. There seemed to be with many the thought that here in this new city on the shores of the western sea their lives could be made to count for more than elsewhere. When the First Congregational Church was seeking a successor to Lacy, scarcely any one in the East would have deemed it possible for them to pull the Rev. Dr. Andrew L. Stone away from the historic Park Street Church, Boston, where he had been pastor for seventeen years. Nevertheless, when written to concerning the matter Dr. Stone replied: "If I could do for California what Starr King did there for loyalty, and for Christ much more, it would be the crowning ambition of my life." Park Street would not give him up at first. New England refused by council to allow him to come. But somehow San Francisco and California had won his heart, and in 1866, the call being renewed, he entered on one of the

most memorable pastorates the Pacific Coast has ever known. His sermons were of remarkable polish, his delivery chaste beyond compare. Long after Dr. Stone had ceased to preach in the Old First Church many of his hearers whenever they entered that house of worship seemed to hear his beautiful tones in sermon and in prayer sounding on in that sacred room.

It was in the latter part of that first twenty-five year period that Dr. Thomas Guard soared to high flights of eloquence in Central Methodist Church and crowded at every service the spacious auditorium with eager listeners. One who had heard such great orators as Beecher, Hall, Simpson, Fowler and Ingersoll has written of Guard: "I have never before or since found just the same quality of eloquence as was part of Guard's speech. There was an endless reach of description. He always seemed in the land of beauty whose paths were endless or ran in circles."

Faulty indeed would be any list of church leaders in San Francisco in the first quarter century which did not include Drs. Scott, Wadsworth, Eells, Scudder and Stebbins. Concerning Dr. Scott it has been said that "his mind was a storehouse of truth and illustration, and that with convincing argument and impassioned eloquence he preached the gospel."

Wadsworth had none of the graces of the orator, but in his sermons "he reasoned like Newton and dreamed like Milton." While he was pastor, Calvary Presbyterian Church was thronged by men and women from all the ranks of life, "the believer and the unbeliever, all fascinated by the marvelous words of the mighty man," wrote Woods in his "Lights and Shadows of Pacific Coast Life."

Dr. Stebbins, the successor of Starr King, had a style that was deliberate and stately. It was this and the crystal clearness of his thought which made him impressive. It was said of him by *The California Christian Advocate* at the time of his death: "In the higher speculative phases of doctrine he was

Unitarian, but in all the vital principles affecting human character and responsibility he was Biblical. . . . He was a great citizen, and has an enduring place among the men who have contributed their ability and their unselfish life to the construction of our commonwealth."

When Dr. Eells left the pastorate of the First Presbyterian Church in Oakland in 1879, a prominent citizen remarked: "What a grand statesman Dr. Eells would have made had he turned his talents that way!"

MEN WHO WENT INTO THE WILDERNESS

From the very beginning very many ministers of exceptional ability and with fitness also for pioneering were led to California. They were located not only in the cities by the Golden Gate, but throughout the State. They seem to have been raised up and prepared by God for their work in life just as truly as Moses was for his great work long ago. And many of them had preparation in the wilderness for works of which they never even dreamed.

There is no Shasta City now in California, but in the beginnings here Shasta City was an important place of considerable size — the end of a stage and wagon road over which passengers and supplies were taken to mines in the Coast Range Mountains. It was the place of transfer from wheeled vehicles to mule trains. The Home Missionary stationed at Shasta City by one of the mission boards was Martin V. Kellogg. We find him writing in 1856 concerning the cheerless aspect of the work, the lack of Christian sympathy and co-operation — compelled to labor almost single-handed in the midst of great desolations, remarking at length: "Well is it for us that there are hallowed hours of soul-elevation, when our visions are not of the earth, and faith draws down the steadying power of the world to come;" and finally, "After all there is a peculiar pleasure in such labors. There is

a stern, impatient joy in entering such a conflict — a higher exhilaration than the noblest worldly enterprise can give."

A faithful worker then and alway, it was said concerning him in 1903, when he passed into the other life — said by President Wheeler of the University of California: "Taking all things into consideration, I believe there is no man whose service for the University can be matched against that of Dr. Kellogg."

In those years when the drift was away from the mining towns scores of churches became extinct. It would be of interest to note the influences sent on down the years by not a few of these. One or two references must suffice: Iowa Hill is no longer on the map, but from San Francisco to Honolulu, from Mexico to British Columbia, Dr. Walter Frear has been on the map in devoted able service all the years since he labored as home missionary in that mining town in 1856.

One Sunday in the 50's a young man went down from his mining camp on the mountain summit to the pretty little village of Downieville nestling among the pines on the Yuba. Noticing a man going about vigorously swinging and ringing a dinner bell, he asked who the man was and what it meant. The reply was: "Deacon Tracy of the Congregational Church; he rings the bell for the meetings and does all the chores." It was Deacon Tracy's bell that led that young man into the sanctuary that morning. His Christian life began in Downieville. That church passed out of existence long ago, but James M. Haven's life went on many years as one of the most helpful and useful in the First Congregational Church of Oakland. Dr. Pond has estimated that in legal services alone Judge Haven gave to California Congregationalism at least \$25,000. Deacon Tracy duplicated his helpfulness in Downieville for many years in Sacramento, and from the same little church went Mr. and Mrs. W. K. Bent to immeasurable service in the formative years in Southern California. W. C. Pond, the mountain town's pastor, in the work he has been

doing in California many years among the Orientals, has laid foundations on which great religious superstructures will be built during the 20th century.

THE MAN OF LARGEST INFLUENCE

I have not yet named the second of the two men who, I think, have exercised the greatest influence on the coast. The one of California came in 1872. His pastorate of nearly twenty-five years in Oakland fittingly has been called Christ-like and statesman-like. It moulded the lives of many persons who have in the years since that influence was exerted figured usefully and prominently in the life of the State, the nation, the world. I have thought at times that the future would record the work of John Knox McLean in that pastorate, reaching out in influence as it did all over California and the coast, as his greatest work. But I question it when I contemplate what he has been to this School of Religion — especially in getting it permanently established — in the face of considerable opposition — in proximity to our great University.

I believe that Professor Le Conte was correct when he said at the 25th anniversary of Dr. McLean's coming to Oakland that the scientist as well as the preacher is a priest of God.

And so I hail the "togetherness" brought about by this Christian statesman — here on the shores of our western sea, looking out, as we do, on our next-door neighbors in the Orient, and contemplating the various syntheses that are to be worked out in the 20th century.

I have no doubt that within the next fifty years the value of this School of Religion contiguous to the University of California will be seen to be such as to lead people, when they estimate Dr. McLean's life and labors in this and other ways, to declare him the man of the greatest worth to the Pacific Coast in his day and generation.

THE LATER YEARS

We must move swiftly now over the years down to the close of the century.

The completion of the transcontinental railway in 1869 marked a new era for California. The State increased in population from 1870 to 1880 about 50 per cent. But the increase in church membership was 100 per cent.

In 1883 the Northern Pacific was built through to Portland; in 1884 the Union Pacific; and in 1887 the connecting railway link between California and Oregon was put in.

In the decade between 1880 and 1890 the Kingdom of God made great advances all over the coast. During that period in Southern California there came into existence nearly 200 Protestant churches. The Congregational churches in Southern California increased in ten years then from 8 in number to 70, and in membership from 500 to 5,000; and all the leading denominations had remarkable growth.

The two or three decades after 1885 witnessed the most gratifying growth of the churches. It was about the middle of the period between 1880 and 1890 that there began a great immigration to California, especially to the Southern part of the State, and to Washington and Oregon. In Southern California, after the millionaires of a day had come and gone, when speculation in town sites and lots was no longer a craze, people came and settled down to develop the country in real solid fashion.

Up in the Northwest thousands went out on those lands the value of which Dr. Atkinson had foretold years before and homes with an abundance of material things were to be counted soon all over those vast bunch-grass valleys and hills. Little cities with marvelous future promise began to be; the foundations of churches were laid everywhere and they shared in the on-going years the growth in other ways. There was solidity, there was stability in it, in general, such as there had

not been before in church life and work on the coast. And progressively this has been the case through the years to the present.

An examination of the statistics of religious bodies gathered by the United States Census bureau in 1906 and a comparison with 1890 shows an advance in California of all denominations from 280,619 members to 611,464.

But the population of the State during that period went from 1,213,398 to only 1,648,049.

In that sixteen-year period the population of California increased about 20 per cent.; the church membership increased 118 per cent.

In Washington the population increased 75 per cent.; the church membership 338.

In Oregon the growth in population was approximately 50 per cent.; the church growth 170.

This, as to the Church! Far more as to the Church Kingdom! Marvelous has been the leavening influence of the Church during these years! Only infinite mind can measure it. All these years the Kingdom of God has been coming, has been growing on our Coast, outside the Church. Pioneer missionaries often chronicled the external growth, and rejoiced over it reservedly — lamenting the while that there was so little internal growth. But it is realized more widely today that that for which Christ came to earth is being accomplished wherever the Christ spirit operates to make lives more Christ-like. It may be only to a degree; but it is always "first the blade, then the ear, then the full corn in the ear."

This progressive permeating of society, of world-civilization, with the Christ spirit is suggestive of what the Seer on Patmos foresaw — a city in which there was to be seen no temple, the Lord God Almighty and the Lamb being the temple thereof.

Standing now on the summit of eighty years since that little

band of missionaries knelt on the western slope of the Rocky Mountains and took possession of this side of the continent for Christ and the Church, we see that it is indeed a summit; great things have been done in and for the Church Kingdom! And as we look backward and forward from this summit we realize and say as one of our great poets — a Pacific Coast poet — has said:

“Aye the world is a better old world today!
And a great good mother this earth of ours;
Her white tomorrows are a white stairway
To lead us up to the far star flowers—
The spiral tomorrows that one by one
We climb and we climb in the face of the sun.”

CHAPTER V

COLLEGE AND UNIVERSITY EDUCATION ON THE PACIFIC COAST

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When attention is directed to the origin of higher education on the Pacific slope, it is at once evident that different types of institutions arose in different regions. One type sprang up in the North Pacific country, another in the Central, and still another in the South. These types may best be characterized by a review of the conditions under which they arose.

Directing our attention first to the North, politically represented by the states of Washington and Oregon, we find facts the mere recital of which thrills us and sends the blood tingling through our veins, like the missionary experiences of the Apostle Paul. In the first decades of the nineteenth century, the North Pacific Coast was a wilderness, touched by modern civilization only in a commercial way. British fur-trading companies, especially the Hudson Bay Company, had planted forts and established trapping stations in many sections, but the British made no serious attempts to found a civilization. Even after the Lewis and Clark Exploration in 1803-06, very little was done by our own government to establish permanent settlements. However during their stay in the Northwest, Lewis and Clark became greatly interested in the Indians and the Indians became interested in their civilization. Of special interest to them was the white man's book that told of the Great Spirit. So great was the interest in this book that the Flathead tribe sent four of their number all the way to St. Louis to secure a copy of it. There they met General Clark, who entertained them at dinners and banquets and conveyed

them about the city to see the various sights. Due, perhaps, to too much banqueting, two of the Indians became violently ill and suddenly died. After the death of their comrades the other two returned home without a copy of the Book.

"Is it true that those Indians came all that distance for a book of the Great Spirit?" asked Catlin, the Indian artist, of General Clark one day. "They came for that and nothing else," replied General Clark. A young clerk in the office overheard the conversation and wrote of the matter to a friend in the East. The report reached the papers. It swept through the country like the Macedonian cry of old. "Who will carry the Book of the Great Spirit to the Flat-head Indians of the Northwest?" The cry came to a leader of the Methodist Church, who said: "I know of but one man — Jason Lee." "Like the voice of God, Jason Lee heard the call. In a day he tore himself from the entreaty of his friends to enter upon a journey that was not ended in a year." Lee was followed by other missionaries and these were accompanied, or followed, by traders.

Whether missionaries or traders, the men who opened the way to civilization in this region were of strong, sturdy character. They faced the hardships of the perilous and lonely journey of three thousand miles, not for the mere love of adventure and exploration, not for the lure of wealth or the love of fame, but to fill that great empire with a civilized people. Such men and women — for women braved these dangers too — were the very salt of the earth; sturdy, strong, resolute, courageous, unbaffled by hardships, undaunted by dangers, unwearied by prolonged trudging through unknown and unblazed wildernesses — just the human stuff that makes martyrs, missionaries, and pioneers in Christian civilization.

I have referred to Jason Lee. We will hear more about him later. Let us pause here long enough to get a picture from the real life of one of the trappers, Captain Wyeth. "Late one evening in the autumn of 1832," Mrs. Eve Emery Dye

tells us, "a salute was fired at the gates of Fort Vancouver," the headquarters of Dr. John McLoughlin, the governor of the Hudson Bay Company. When the governor ordered the gates to be opened, thinking that it might be some belated trapper from the far-away Oregon wild, "in stepped eleven strangers, clad all in leather, dripping with rain, and garnished with as many weapons as Robin Hood in Sherwood Forest." As Governor McLoughlin fixed his keen eye upon the wayfarers, the tall, wiry leader said:

"Wyeth is my name; Nathaniel J. Wyeth from Boston; on a trading trip to the Columbia."

"Bless me!" cried the amazed McLoughlin, extending his hand. "Bless me! 'tis a marvelous journey. Few could survive it."

Wyeth studied the conditions of fur trapping in the Northwest all that winter and in the spring returned on the long journey overland to Boston. In 1834 he again came to the Columbia. For two years he competed in fur-trading with the great Hudson Bay Company, but was finally forced to give up. On his final return home in 1836, as Mrs. Dye puts it, "he met a vision in the mountains, a beautiful woman with golden hair and snowy brow, riding like Joan of old to conquest, Narcissa Whitman. With her rode Eliza Spalding, a slender, dark-eyed devotee, who back in the States had knelt in a lonely wayside inn to consecrate her heart to Oregon. Two brides went on that wonderful journey, farther than flew the imperial eagles of Rome, to their life-work on the Columbia.

"Two brides: there is a romance about modern missions that the apostolic fathers never knew, — two missionary brides were the first white women to cross the continent.

"Two grooms, knights-errant, rode at their sides: Marcus Whitman, a young physician, strong, resolute, with fire in his deep blue eyes and courage imprinted on every feature to the tips of his auburn curls. He, too, had heard of the Flathead

messengers seeking the white man's Book of the Great Spirit; Henry Spalding, a youth, long, lank, prematurely wrinkled and sharp-featured with thought, too, was fired with apostolic ardor."

These four made up the first missionary party to Oregon. When they started "Cincinnati was a village in the woods; Chicago unknown; St. Louis, the end of the West. Oregon was a foreign land in those days." It would be interesting to trace their journey from St. Louis to their mission near the present site of Whitman College, but the limits of the paper will not permit this. In passing we merely remark that what the Apostle Paul said of his journeys could also be said of this journey: "In perils of robbers, in perils by the heathen, in perils in the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

When we recall that the Northwest was settled with people like these, is it surprising that the type of school that sprang up in this region of the Coast was a strong, virile, Christian institution? Higher education on the North Pacific slope was not only born in a missionary atmosphere, it has been nurtured in that spirit down almost to the present time. The sentiment of that part of the Coast has been slow, very slow, in coming to what President Pritchett calls an "educational consciousness," in respect to higher education. By "an educational consciousness in a given people," he means, "that a people have come to a stage in civilization in which they conceive of education as a natural and necessary activity of the state itself." The people of the Northwest, while having the educational consciousness in regard to elementary and secondary education, have been strong in the belief that higher education was not the proper function of the state, but of private or more especially of religious organizations. This sentiment found expression in *The Daily Oregonian*, the leading newspaper of the Northwest, and has materially handicapped

the State schools in Oregon and Washington, even up to the present time.

Coming down to the Central Coast, while we find men and women of just as strong character and just as high ideals as those who founded the empire of the Northwest, it remains true that they were not the predominating type. Here it was the lure of gold and the love of adventure that led men and women to face the hardships of the long and perilous journey from civilization to the fields of gold. It would be very unfair and unjust indeed to say that none came save through the lure of gold and love of fame. Many came primarily to establish the traditions of Christian civilization here in the land of gold and sunshine, but we cannot close our eyes to facts as they are; and an unbiased and unprejudiced study of the situation from the early days of forty-nine down almost to the present shows that the predominating type of immigrant is different from the predominating type in the Northwest. What in the history of the North or the South compares with the wild rush to the land of El Dorado in the late forties and early fifties? One historian describes this rush as follows:

“On January 24, 1848, a piece of native gold was found by Marshall at Coloma. California's dreamy pastoral life was over. During 1849, 100,000 men crossed the plains or the Isthmus of Panama, or rounded Cape Horn to seek the land of gold. The adventurers and free outlaws of the whole world flocked to the new El Dorado, and wild speculation, gambling, robbery, murder and other evil things were practiced by experts, and hardly hindered by law.”

Let us note, however, that the adventurer and free outlaw, no more than the staunch, sturdy, missionary, determined the trend of civilization in Northern California. Each of these classes had strong representatives, but neither class dominated. In fact, several elements combined to make up the dominant type in the early days of California. First

there were the people known as the Californians who were here before the immigrants came from the States. These people were for the most part "Spanish and Mexican colonists, whose chief industry was raising cattle for the hides and tallow, and whose private lives were free, careless, and on the whole, as this world goes, moderate, charming and innocent. They were gay and jovial, full of good fellowship and hospitality. Crime was confined in general to the lower sorts of people in the towns. The *rancheros* lived much as comparatively well-to-do countrymen of a happy and unprogressive type always do when in a mild climate." These were the people known as the Californians.

Then there were the American traders who came before the discovery of gold. Between 1835 and 1846 various settlements of Americans were made in Northern California. One of the most prominent of these was at the junction of the American and Sacramento Rivers, known as Sutter's Camp. These settlements were composed partly of most worthy and most conservative men, but partly also of "such persons as escaped sailors, wandering hunters, adventurous rascals of various sorts." It was this class of people that composed the second element.

The third element was composed of those who came for gold. "These newcomers," as described by Professor Royce, "were for the most part decently trained in the duties of a citizen; and as to courage and energy they were picked men, capable when their time should come for showing true manhood, of sacrificing their hopes and enduring everything. But it must be said even of these Americans that their early quest was, at all events, an unmoral one; and when they neglected their duties as freemen, as citizens, as brethren among brethren, their quest became not merely unmoral, but positively sinful."

It was the mingling of these three elements, the early Californians, the American traders, and the gold seekers, that

determined the trend of civilization in Northern California. And again in the words of Royce:

"The race that has since grown up in California, as the outcome of the early struggles between these three classes, is characterized by very marked qualities of strength and weakness. . . . A general sense of social irresponsibility is, even today, the average Californian's easiest failing. He will have little or no sense of social or of material barriers, he will perchance hunt for himself a new home somewhere else in the world, or in the old home will long for some speculative business that promises easy wealth, or again he will undertake some great material labor that attracts him by its imposing difficulty. . . . He is apt to lack a little, moreover, complete devotion to the life in the household, because as people have so often pointed out, the fireside, an essential institution of our English race, is of such small significance in the climate of California. In short the Californian has come too often to love mere fullness of life, and to lack reverence for the relations of life."

The climate, the geographical position, the discovery of gold, all combined to establish a new type of American people here in the Central Coast region. There is strength and progressiveness, courage and moral elasticity, good humor and "obstinate cheerfulness" without much outward evidence of moral humility or of religious reverence. For this reason Californians are (unjustly) said to be irreligious and without moral stamina. The fact is, they prefer to endure the bitterest experiences and learn the hardest lessons of social government by avoiding their past blunders than to accept the moral, social, or religious customs of others. For this reason we do not see them striving anxiously to establish any of the Eastern types of colleges. For a long time, it seemed as if no known type could develop. True, the first legislature in 1849 passed an act looking forward to the establishment of a State University. But an even score of years passed before a definite

type of state school could be decided upon, and then, as we shall see, not by a consensus of sentiment, but by an act of generosity on the part of a few stalwart citizens. It seemed for several years that it would be impossible to appropriate any state moneys whatever to academic education. An act was passed in 1866 to establish an Agriculture, Mining and Mechanical Arts College, nothing being said about a college of liberal arts. It is doubtful if a college of liberal arts would have become a part of the State University at all if the Trustees of the College of California, the Congregational school in Oakland, had not offered to turn their entire plant over to the State on one condition, namely, "That this State permanently maintain in its proposed university a college of letters." The prevailing sentiment, or better, the confused sentiment, in California was thus overruled by a magnanimous gift of a few high-minded men of the New England type.

Just as it was difficult, almost impossible, to crystalize public sentiment in favor of any particular type of State School, so it was and is difficult to arouse a sufficient sentiment in favor of a denominational school. Out of a half dozen or more Protestant Christian Colleges started here in Central California, only one has continued to the present time. This one is the College of the Pacific at San José. For sixty-five continuous years this school has, with untold difficulty, stemmed the tide of sentiment here so strongly indifferent to this type of school — so popular both in the North and the South.

Passing to Southern California, new and intensely interesting conditions meet us. The mad rush for the gold fields of California did not invade the Southern part of the State. All the gold-bearing fields were supposed to be north of the Tehachapi. Moreover the Southland was then thought to be a sandy waste without any considerable fertile land. Nearly a generation passed after the discovery of gold in California

before the advantages of the Southern part of the State became known. In 1880 the City of Los Angeles had a population of only about 11,000, and most of that spoke the Spanish language. It was about this time that immigration to this part of the State began to increase. The great wave of immigration that was soon to sweep over Southern California and its significance for higher education is vividly described by C. B. Sumner in his "Story of Pomona College." Mr. Sumner writes as follows: "The year 1886-87 was the famous year and is often referred to as the 'boom days' of Southern California. It was a most interesting period of its history. People came flocking into this region from every direction. Hotels were full and running over. Private houses were full, crowds were on the streets of the city and on the trains, and all manifested great interest in local movements. In nothing was this expansiveness of thought and action more noticeable than in religious and educational concerns. Churches sprang up in a day, often one, two or three where a settlement had hardly begun. In fact, sites given for churches to the different denominations were inducements to purchase property. One denomination after another talked of an Academy or College. Each sect was anxious to have its own educational institution. The idea of uniting with other sects in higher education in such a field as Southern California met with little toleration. Often an essential part of the larger land scheme was a plan for an educational institution. It was surprising to see how popular the idea of higher education had become. Nothing drew the attention and fed the flames of excitement like the prospect of a college or a university. . . . Every one was full of hope and expectation. So many of the newcomers were the product of Christian Education that all hailed the prospect of a Christian College with gladness."

How different this, from the condition of things that prevailed in the Northwest when the pioneer missionaries were

sowing the seeds of Christian civilization and founding mission schools among the hardships of frontier life. How different this, from the situation in Central California, where even well trained American citizens lost their moral poise in the reckless struggle for wealth.

The conditions being different, the type of college was different. In the first place it resembled the college in the North in that it was strictly denominational. But it differed from the college of the North in that it started at once as a full-fledged college of the New England type, modified only to fit the optimistic, boosting spirit that so uniquely characterizes all of Southern California; a spirit that is satisfied with nothing save the very latest and best. There was no plodding along the hard road of gradual development — first a mission school, then a seminary, later an academy, and finally a college. But Athena-like, the colleges of the Southland sprang forth full-formed at birth.

Thus we have three fairly distinct kinds of schools represented on the Coast — the missionary type of the North, the undenominational type of the Central Coast, and the denominational type of the South. As we turn to a closer study of individual institutions it will become clear that the type of institution has been an important factor in determining the type of civilization in its particular region.

The first institution to obtain a charter authorizing it to grant academic degrees was the College of the Pacific. The charter was given in the name of "The President and Board of Trustees of the California Wesleyan College," by the Supreme Court of California, on the tenth day of July, 1851. The University of Santa Clara, the Catholic school in the same locality, was chartered a few months later. The name California Wesleyan College was changed to University of Pacific in 1852. Though doing only college work, the name University was retained until the 24th day of June, 1911, when by court proceedings the present name, "The College of the

Pacific," was adopted. In 1896 Napa College united with The College of the Pacific and its graduates were enrolled as alumni of the latter institution. The College has more regular students today than it ever had before. The present campaign for \$300,000 increase in the productive endowment is proceeding encouragingly.¹ But while a more favorable interest is being manifested by ever-increasing numbers, there is still a strong feeling, that this type of college is not for this region. Various denominational schools have tried the atmosphere of Central California and found it too unhealthy in which to live. There seems to be a widespread view that a religious environment is not suited to a liberal education. Undoubtedly this is wrong. High scholarship and genuine Christian living are not antagonistic, but go hand in hand as vital factors in a progressive civilization.

Turning our attention to the North Pacific Coast we find that the oldest institution of collegiate rank is Willamette University. The history of this school is filled with thrilling incidents of courage, devotion, and genuine Christian consecration.

Reference has already been made to the coming of Jason Lee to Oregon in 1834. In the same year he formed a mission school in a log cabin ten miles below the present site of Salem. This Indian mission school was removed in 1842 to what is now the campus of Willamette University in the city of Salem. During this same year the Mission School was reorganized, "adopted a constitution and by-laws, elected a Board of Trustees, subscribed funds, decided to call the institution The Oregon Institute, and resolved that it should grow into a college." In 1853 the Institute had grown to be a college and was incorporated under the name of Willamette University. The location is ideal. Salem is the capital city of Oregon and the campus is in the heart of the city directly facing the Capitol Buildings. The state libraries are open freely to the students

¹ This campaign was successfully completed in December, 1916.—*Editors.*

of the University, and the faculty and state officials work together on all the problems that concern the welfare of the State. Graduates of the University have filled practically all of the municipal and state offices at one time or another. Twice a student of Willamette has won a Rhodes scholarship. During the prohibition campaign the University was one of the strongest factors in winning the fight for a dry state. Willamette does not stand alone in this kind of work in Oregon. There is Albany College at Albany under the auspices of the Presbyterian Church; Pacific University at Forest Grove, founded jointly by the Presbyterian and Congregational Churches; McMinville College at McMinnville, under the auspices of the Baptist Church; and Pacific College at Newberg, under the auspices of the Friends Church.

Is it any wonder that Oregon has banished liquor, with these institutions occupying nearly, if not all, of the strategic centers of population, and exerting the strongest kind of Christian influence?

Turning from Oregon to Washington, we will speak first of Whitman College. In 1859 the Rev. Cushing Eells founded Whitman College to commemorate the name of his friend and fellow-missionary, Marcus Whitman, M.D. Dr. Whitman, as we have seen, came with his wife and Mr. and Mrs. Spalding to the Oregon Territory as a missionary to the Indians. He settled five miles from the present site of Walla Walla and began the work of medical missions, laying at the same time the foundations of a Christian civilization. By his famous ride across the continent in the winter of 1842-43, he was instrumental in saving Oregon to the United States. On his return he led back in 1843 the first great wagon train of emigrants through the Rocky Mountains to the Pacific Coast. Four years later the Indians to whom he had devoted his life murdered him and his wife with twelve other missionaries.

Because of the uprising of the Indians at this time, Mr. Eells took refuge in the Willamette Valley. There, in connec-

tion with others, he was instrumental in getting the Presbyterians and Congregationalists to unite in obtaining a charter from the territorial Legislature, "for a seminary of learning for the instruction of both sexes in science and literature, to be called 'Tualatin Academy.'" Mr. Eells was the first principal. In 1858 the "upper country" was declared by the United States troops to be once more open for settlers, and Mr. Eells at once returned. "Visiting the ruined mission settlement of the Whitmans, he found a lonely grave into which the bodies of all the victims of the massacre had been gathered. As he stood by the grave and meditated upon the heroic character of Dr. Whitman, he concluded then and there to establish as "a worthy memorial to his friend, a school for both sexes which should bear the name of Whitman and continue his work for Christian civilization."

The territorial Legislature of Washington granted a charter to Whitman Seminary on December twentieth, 1859, but the school did not open its doors until October thirteenth, 1866. In 1882 Alexander Jay Anderson, at that time president of the University of Washington at Seattle, was elected president of Whitman, and in the following year the charter was changed so that the Seminary became Whitman College. Whitman is now one of the most efficient colleges on the Coast. It is accompanied in its effective work by Gonzaga University, under the auspices of the Catholic Church in Spokane, founded in 1887; Whitworth College, founded by the Presbyterian Church at Whitworth in 1890, and College of Puget Sound, founded by the Methodist Church in 1903.

Turning to the South Coast, we will speak first of Pomona College. Before the "boom days" of 1886-87, to which we have already referred, the Southern California District Association of Congregational Churches considered the question of founding a college in Southern California of the "New England Type." In 1883, the Association elected a "strong representative Education Committee from the various

Congregational Churches and authorized it to establish a Christian College or Academy." After two years' work the committee decided to recommend the establishment, not of an Academy but of a College. The "boom days" were on and several communities were vying with each other in their anxiety to secure the proposed educational institution. In 1887 the committee selected the present site, now known as Claremont, and located a few miles north of Pomona, the city from which the College takes its name. The doors were opened in the fall of 1888. Secondary schools were not numerous at this time and the first two or three years were spent largely in preparatory work, the first class graduating in 1894. The authorities in announcing the opening of the college stated its purpose in the following words: "The design of the college is to secure to both sexes, under the most favorable circumstances, as good instruction as can be obtained anywhere in any part of the country, in a distinctively Christian but not a sectarian spirit, and to afford special advantage to students of small means." Following the examples of Amherst, Dartmouth, Colgate, Williams and other New England colleges, the committee selected a rural site. In the words of one of the founders, "The friends of Pomona have felt that the ideal college is the rural college. Here are 'the most favorable circumstances.' . . . Whether we consider study or recreation, utility or good healthy enjoyment, we find that the comparison of the urban and rural college is greatly in favor of the latter." Pomona College stands for high grade scholarship, moral and religious training, co-education, opportunities for students with limited means, and rural surroundings. That Pomona has maintained the highest scholastic standards is testified to by the fact that its diploma is recognized by European Universities, that the National Council of the Phi Beta Kappa in 1915 voted to Pomona College the first charter ever granted to any institution limiting itself to college work west of the Rocky Mountains. It is

a college with a national reputation, boldly flying the flag of Christian Education, saying to prospective students, "Do not come to Pomona unless you are prepared to co-operate voluntarily in the highest type of college spirit and ideals." The Christian Ideal has been fundamental. "Without that," says one from the inside, "there is no good reason for the existence of Pomona. Not only have devotional services been required and organizations helpful to the Christian life been sustained, but great pains have been taken, without encroaching too much upon the students' time, to introduce the most inspiring and the most effective influence the church and the world can give."

Pomona does not stand alone in Southern California in Protestant Christian Education. Occidental College, founded the same year, has this clause in its charter, adopted April 7, 1910:

"The management of the College shall be non-sectarian, and shall be vested in a self-perpetuating board of twenty evangelical Christian church members. The teaching and management of the College shall be in accord with that of the evangelical Christian churches concerning the Fatherhood and Sovereignty of God, the Deity and Atonement of Jesus Christ, the Person and Work of the Holy Spirit, and the Bible as an authoritative revelation from God, and other fundamental doctrines of Christianity."

Whittier College, also, under the auspices of the Friends Church, located near Los Angeles, is doing a splendid work with ever-increasing numbers of vigorous, consecrated young people. Nazerene University has been recently established in North Pasadena. Concerning it the secretary of the Trustees writes me as follows: "A comparatively young institution, but an institution that God has signally blessed. This University has its future before it; it is the child of importunate prayer, and is founded upon the eternal Word of Truth. The faculty are persons of sound sense and fervent spirituality,

the student body clean, and the aim of the University high in morals and scholastic attainment. . . . Here is the place for the moulding of character, the arousing of everything that is good in the individual, and the real making of successful men and women."

Finally there is the University of Redlands, which opened its doors on September 29th, 1909, and enrolled last year 196 students. It is under the auspices of the Baptist churches of Southern California, and was founded because the Baptist people believed what the first President of this University has so ardently proclaimed: "He who admits the need of Baptist churches admits the need of Baptist colleges. What would be the strength of the denomination in comparison with other denominations in the next fifty years here on the Pacific Coast, where history is being made, if we have not a college of our own?" The progress of the University, during the seven years since its doors first opened, is thoroughly justifying its establishment.

To all of these Christian colleges which are aspiring to be worthy representatives of the New England type of Christian institutions, must be added the University of Southern California, the largest denominational institution on the Coast, and surpassed in number of students only by the University of California, the University of Washington and the State Agricultural College of Oregon. It is endeavoring to carry the spirit of a Christian institution on into the field of university work proper.

Among the institutions of the Coast belonging to a general type mention must be made of the State schools. The University of California and Stanford University are, as President Pritchett called them, "two stars of the first magnitude in the educational firmament of the commonwealth of California." It is generally admitted that President Pritchett was also right when, in substance, he said that the State Universities must set the standards of democracy. For my part I have

always been averse to speaking of church schools as Christian Institutions, because I believe our great Universities to be Christian, at least in this sense, that they are built upon the "system of morals founded upon the virtues which Christ himself taught."

The real difference between the state schools and the denominational schools is, that the state school emphasizes intellectual freedom and honesty, leaving the question of religion to the individual student; while the church school places alongside of intellectual freedom and honesty, religious truth and Christian living, believing "that in the significant period of youth, when the permanent loyalties are forming in the hearts of men and women, equal emphasis should be placed upon thorough scholarship and genuine religious living." Schools of the latter type insist, as the state schools do not, that youth should be guided in their religious aspirations as well as in their intellectual aspirations. This is the real difference between the state schools and schools "religious in character." To call one Christian is to imply that the other is non-Christian — which is unfair.

The state schools, no doubt, often err in keeping silent on so great a question as religious truth and spiritual reality, and when this is so something should be done to correct or offset the natural consequences of the error. This can best be done, I believe, by schools free from sectarianism and narrow conceptions of Christianity, but with a genuine and wholesome religious life permeating the class room, the social and literary circles, and every phase of college life. On the other hand, great mistakes have been made in the past and will doubtless be made in the future by schools "religious in character" in confounding true Christian living with certain particular creeds and special forms of conduct. There appear to be two remedies for this: First, the schools that are religious in character may avoid sectarian tendencies and emphasize "rather the broader, deeper, richer phases of religious

truth which, without offense, appeal alike to all Christians," leaving points of honest difference of opinion to individual churches and organizations; second, the state schools, with their catholic appeal to members of all religious bodies may not only keep free from sectarianism themselves, but lead the other type of schools to distinguish non-essentials from essentials in religious matters.

The Coast would not be occupying the foremost place that it does in progressive democracy were it not for the splendid state schools that shine in its educational firmament. The separation of the agricultural schools from the Universities in Oregon and Washington has lessened the influence of the state schools in these states. The situation in both states is still quite acute. As recently as the 1915 session of the Legislature in Washington, conflict between partisans of the University and the State College seemed to be imminent. Bills were introduced into the Legislature which if passed would have no doubt been injurious to both institutions. The situation was relieved, at least for the time being, by the parties getting together and appealing to the United States Commissioner of Education to study the situation and suggest a solution. On the basis of his report the Legislature appointed a Commission to make a thorough survey of the situation and report to the Governor, April 30, 1916. In a lesser degree the same condition of things exists in Oregon between the University of Oregon at Eugene and the Oregon State Agricultural College at Corvallis. The state schools are, however, in spite of these drawbacks, leading in the spirit of progressive democracy, and the Coast from the North to the South may justly be proud of its state institutions of higher learning.

But the Pacific Coast has something more still to be proud of in the way of higher education. It consists in the splendid special schools that occupy strategic positions in all three regions. Before taking up these, I wish to refer to the ex-

cellent group of Catholic institutions, three in number, all of which are located in this region — St. Mary's in Oakland, St. Ignatius in San Francisco and the University of Santa Clara, already referred to, in Santa Clara. These are the only Catholic schools reporting to the Bureau of Education as requiring at least fourteen units of secondary work for entrance to college courses. They together had in 1915 an enrollment of collegiate, graduate and professional students of two hundred and seventy-nine, according to the United States Bureau of Education, Bulletin No. 27. There are doubtless a number of other Catholic institutions doing collegiate work, but they either fail to report to the Bureau of Education or else do not conform to the minimum standard for college rank.

No sketch of the history of higher education on the Pacific Coast would be complete that omitted the special institutions, referred to — the principal ones being Stanford University and Mills College, in the Central region; Reed College, in the North Pacific Coast, and Throop College of Technology, in the South.

Mills College is devoted exclusively to women; it is the only college of strict collegiate rank of the kind on the Coast. It is an outgrowth of a Young Ladies' Seminary, opened as a boarding and day school in Benicia, California, in 1852. In 1865, Rev. and Mrs. Cyrus T. Mills bought the above Seminary and continued it in Benicia until 1871, when it had outgrown its accommodations. In looking about for the most suitable location for such a school, Mr. and Mrs. Mills found the "present beautiful site at the base of the Alameda Hills, near the city of Oakland." It was their fervent wish to establish "a school that should, like Mount Holyoke College and kindred institutions in the East, be conducted on Christian principles and characterized by earnest Christian influences." In 1877, it was incorporated and deeded as a gift to a Board of Trustees. In 1885, a College charter was

granted to the institution and the name changed to "Mills College and Seminary." In 1911 the seminary department was discontinued and the institution is now strictly a College. The high reputation, both as scholar and educator, of the newly elected President, Dr. Aurelia Henry Rhinehart, guarantees that the women of the Pacific Coast will continue to have an equal opportunity with the women in the East to enjoy a college exclusively for them and of as high scholastic standing as any college in the land.

As Mills College is the only institution of collegiate rank exclusively for women, so Throop College of Technology is the only technological school of collegiate rank on the Coast. I can, I think, give the best impression of this magnificent and highly important institution by quoting a statement sent me by the President in response to a letter of inquiry. It is as follows:

"Throop College sets applied sciences at the center of its curriculum and surrounds these with a border of essential humanities. . . . It believes that a mighty empire, such as this of the Southwest, demands the efficiency of trained builders. The gush of water and the genius of electricity and the power of petroleum may all be unlocked by the touch of the engineer's finger. Nothing is more certain than the coming of stupendous opportunities to our doors within the next ten or twenty years. A host of ardent and disciplined youth, trained in the use of the tools of science and illumined by broad and high vision, will convert opportunity into achievement, serving their generation just as nobly and quite as effectively as members of the older professions." It may be added that the school is modeled after the Massachusetts Institute of Technology and that it is fast gaining as high a reputation on the Pacific as the former holds on the Atlantic Coast.

Reed College is a private institution, founded in 1904 by the will of Mrs. Simeon G. Reed, in accordance with the wishes

of her husband, who died in 1895. It was the wish of Mr. and Mrs. Reed to dispose of their fortune in a way that would bring the greatest benefit to Portland and to the State of Oregon. Mrs. Reed decided to found a college, but left the question of the character of the school to the General Education Board. Dr. Wallace Buttrick, the secretary of the Board, studied the educational needs of Oregon and the Northwest very carefully, and finally reported to the Board that "the greatest educational need of Portland is a college of liberal arts and sciences, and that there is no better unoccupied spot in the United States for founding such a college." On motion of ex-President Eliot of Harvard University this report was adopted.

President Foster asserts that Reed College purposes to take advantage of its freedom from traditions. "It is undenominational, but holds religion to be a normal and wholesome part of human life, hence the college maintains regular religious services, daily chapel and Sunday Vesper services — in which all may participate without compulsion, on a broad human basis. . . . Admission is based not merely on the completion of a secondary school course of four years, or its equivalent, but on physical fitness, on scholarship above the average, on evidence of good character, earnestness of purpose, intellectual enthusiasm and qualities of leadership." Reed College is this fall starting on its sixth year, and while it has already attracted world-wide attention, it is too young to justify any definite statement as to the significance of the radical change which it purposes to make in college work.

Stanford University is the most noted institution of a special type on the Coast. It, too, started free of tradition, but made no attempt to deviate so far from the usual methods as has Reed College. The authorities have stood definitely for a high moral tone among the students and have exercised due authority when it seemed called for. It aims to promulgate a spirit of democracy among the students. Stanford

gained recognition in Europe and the East even before the University of California. It won its reputation by insisting on high standards of scholarship and by participating in local, state, and even federal affairs. It is coming more and more to hold that a University should have experts available to assist in all problems of civilization. The following quotation is taken from President Branner's report for the year 1915:

"We have, or should have, in our university many of the most competent experts to be found in the country. The services of these experts are needed in various branches of business, manufacturing, and engineering, and there is every reason why such services should be available to the public without interfering with the duties of the professors as instructors." Both the state and the church schools have found Stanford a source of ever increasing inspiration and encouragement.

With these facts in mind, let us make a brief comparison of higher education on the Coast with that of the United States as a whole. One of the most striking facts is the comparatively small number of institutions in this section in proportion to the area. The General Education Board affirms that as a rule the majority of students come from a circle of fifty miles radius about an institution. Applying this to the Coast situation we can see at once that a very large per cent. of the young people do not have an average opportunity for higher education. The area of the Coast states is equal to the combined area of the states of Ohio, Indiana, Illinois, Michigan, Missouri, Iowa and Kansas. Now, while these states have one hundred and five institutions of higher learning, the Coast states have only twenty-seven — a little over 25 per cent., proportionately.

While the Coast compares unfavorably with the country as a whole, in regard to the number of schools, it compares more favorably in other respects, as the following facts show:

The population of the Coast is only $4\frac{1}{2}$ per cent. of that of the United States, and yet the Coast has more than $7\frac{1}{3}$ per cent. of the students, more than $6\frac{2}{3}$ per cent. of the faculty, 7 per cent. of the scientific apparatus and 12 per cent. of the productive funds. In all these respects the Coast stands well. There is another respect in which the Coast is ahead of the country as a whole, at least from the point of view of free education. It is this: The average tuition per student on the Coast is \$55.30, while the average in the United States is \$104.95.

From the above comparisons two significant facts appear. One is that from the point of view of internal efficiency — i.e., equipment, endowment, faculty and number of students — the Coast is above the average. The other is that from the point of view of external efficiency — i.e., direct contact with the life of the community — the Coast is below the average. This brings us to our concluding remarks. In the past, it was thought that a college had served its purpose when it had attained internal efficiency. In other words, the college was supposed to exist for the students who were fortunate enough to find themselves within her walls. These students were to become leaders, to be sure, when they returned home. But the work of the college was devoted almost exclusively to the education of these youth. This, of course, is in a true sense the primary function of an institution of higher learning. But because it is the primary function it does not necessarily mean that it is the only function. At any rate a new view is fast coming into prominence. A quotation from a statement sent me by President Penrose of Whitman College will make this view clear: "The old way of thinking about a college was of an educational institution set down in the midst of an alien and possibly hostile environment. The college has no sense of obligation to the community. . . . The members of the faculty held themselves superior to the people of the town, and the students frequently rendered themselves

obnoxious to the townspeople by acts of lawlessness and the disregard of other people's rights." We see in the old phrase "the town and the gown" that this view has a long tradition behind it. The tradition may be disowned by most institutions today, but the attitude still lingers with us.

"The new way of thinking about a college," President Penrose goes on to say, "changes all this. It conceives the college to have a responsibility to the community in which it is placed, . . . it is highly important that a college should be efficient internally, but it is no less important that a college should be efficient in its relations to the community and the commonwealth in which it is placed."

We agree heartily with President Penrose. The most significant development in higher education, in recent years, has been along these lines. The extension courses of the state universities, the farmers' institutes, the correspondence courses that reach many times more people than the regular courses, the service of faculty experts in various lines of business — all these features are making for the external efficiency of higher education. Through these and numerous other means the institution of higher learning is becoming an integral part of the community in which it is located.

It may be said that this is legitimate work for a university but not for a college, but that would be to miss the real point of the new view. To be efficient externally is not merely to do big things in an expensive way, but to carry the intellectual and spiritual life of the college into the actual life of the community. Members of the faculty should be citizens among citizens, serving on the board of supervisors, the police commission, the library board, the board of education, the board of health, the chamber of commerce, the grand jury, and all other community bodies. Students as well as faculty members should carry on special investigations and make reports.

As an illustration of this kind of work, I will quote from a statement sent me by President Foster of Reed College.

"Last winter," says President Foster, "the problems of the unemployed were studied. The students and faculty went among the unemployed, slept with them, ate with them, talked with them, lived with them, and got life histories of 431 of these men. They got the kind of information that is necessary for intelligent action."

We began this paper by pointing out that public sentiment determines the type of college or university. We believe that the facts presented show this unmistakably. On the other hand, the facts show just as unmistakably that the colleges and universities, in turn, direct the trend of public sentiment. The influence is mutual and reciprocal.

We often hear it said that material progress is advancing much faster than moral and spiritual progress. Many things indicate that this is true. The remedy is not to be sought in halting material progress, but rather in moralizing and spiritualizing it. This cannot be done merely by building up alongside of the splendid material progress an overtowering moral and spiritual life. The two must not only stand side by side, they must interpenetrate, if the material is to become spiritualized. Along with the Church the institutions of higher learning are the forces which can do this. But they cannot do it after the old way. If it is to be done, it must be by becoming an integral part of the community life by maintaining an "atmosphere in which large business problems will be regarded instinctively in a large and public-spirited way."

We are fond of saying that the days of monastic separation from the world have long since passed by, but has not the spirit of those days lingered with us even unto the present time, and we know it not? There are no stone walls about our buildings, not even any fences; but if the spirit of educational institutions has led the community to be hostile to them, is it not because they have, to a degree at least, allowed the monastic atmosphere to surround them and to seclude them from the eyes of the business world?

The hope of Democracy and Christian civilization lies in the awakening of educational and religious institutions to the opportunity of becoming an integral part of the life of the world, and thereby surrounding life with an atmosphere in which world problems will be instinctively regarded not in a soulless economic and national way, but in a moral and world-federated way.

In conclusion, I am proud to bear witness to the fact that the faculty of the Pacific Theological Seminary came to a clear consciousness, several years ago, of the importance of making this institution an integral factor in the life of the community, the Coast, the great Oriental World at our gates. The last vestige of a monastic life will be taken from this school as the words "Theological Seminary" give way to the words "School of Religion" and the institution will become in name what it has been in spirit, a school of religion—open to all the throbbing, cosmopolitan life of this great world-center.

CHAPTER VI

THEOLOGICAL EDUCATION

PROFESSOR GEORGE TOLOVER TOLSON, M.A., B.D.

Provision for theological education on the Pacific Coast began to be made fifty years ago with the founding of this institution. Theological education *began* when Pacific Seminary opened its doors in January, 1869; for it was more than two years from the founding of the institution before instruction was actually undertaken. Of these early struggling years we have heard and shall hear more during this jubilee week.

It was only two years after instruction began in Pacific Seminary before another seminary, San Francisco Theological Seminary, was founded and at once commenced the training of prospective ministers, holding classes in St. John's and Calvary Presbyterian Churches, the institution having "no buildings, no grounds and no money."

The financial history of San Francisco Theological Seminary is typical. It was ten years before the first chair was endowed and fourteen years before the second professorship was provided for. After seventeen struggling but fruitful and faithful years a new era began. A check for \$250,000 was received. This sum was to be used for the founding of two professorships, the erection of two buildings besides a residence for the occupant of one of the endowed chairs, leaving a balance of \$40,000 to be used according to the discretion of the trustees.

In one respect the history of San Francisco Seminary is not typical. It began with four professors. In another respect, however, these early years were typical, for the professors "for several years gave themselves earnestly to the work without any remuneration, laboring in other fields to provide the means for their own sustenance." Dr. Scott was the

founder and for some years the pastor of Calvary Church; afterward the organizer and for the rest of his life pastor of St. John's Church. Dr. Poor was the founder of the Union Church at San Lorenzo, and the builder of the edifice which the church now occupies. Drs. Burrows and Alexander were for some years connected with University City College.

The first theological seminary class on the Pacific Coast was graduated from Pacific Seminary in 1872. The next year Pacific graduated another class of three members and San Francisco graduated a class of one member. This man was a graduate of the College of California.

In 1885 these two institutions had sent fifty-eight young men into the ministry — Pacific twenty-eight and San Francisco thirty. Of these not a few have left the ministry. This is what we should expect in those earlier days when the seminaries could not always get students who had been sufficiently prepared for the course and when the call of the undeveloped resources of a great and rich country was so insistent. Six went to foreign fields — one from San Francisco and the others from Pacific. By far the greatest number became home missionaries, organizing many Sunday Schools and founding large numbers of churches. This work alone is sufficient justification of the existence of the seminaries. A number of these graduates have held high places in the work of the churches on the Coast and throughout the country. Nine of these early graduates of San Francisco Seminary became authors of some note, three of them poets.

The Methodists were the third denomination to undertake the task of preparing ministers for their work on the Coast. Through the generosity of Senator Charles Maclay of San Fernando a building was erected on the campus of the University of Southern California, an institution then only five or six years old. In the fall of the year 1886 Maclay College of Theology opened its doors.

In the hard times of 1893 the college closed its doors.

After 14 years, i. e., in 1907, upon the urgent request of the annual conference, the college was reopened, under the re-organizing leadership of the present Dean, Dr. Ezra A. Healey.

The fourth seminary to be opened also has had an intermittent history. In the year 1890, the Rev. E. H. Gray, D.D., opened classes in the Pacific Coast Baptist Theological Seminary, on Twelfth St., Oakland, in a building given by Mrs. Maria M. Gray. Upon the death of Dr. Gray in 1894, the work of the Seminary was suspended, largely for financial reasons. Instruction was resumed in 1905 under President Hill, in the building on Dwight Way, Berkeley, which the Seminary now occupies.

Twenty-seven years after the founding of the first, the fifth theological seminary was established in 1893, the Church Divinity School of the Pacific, in the beautiful seclusion of San Mateo. The earthquake of 1906 seriously damaged the quadrangle that was then under construction. In 1911 the school was removed to the spacious Cathedral block in San Francisco, where it now occupies a beautiful building which, with another to be erected contiguous to it, will form a noble part of the Cathedral quadrangle. In the early days the teaching force of the Divinity School consisted of the Dean and "the resident Professor."

In October, 1895, E. C. Sanderson began teaching seven pupils of the newly incorporated Eugene Divinity School at Eugene, Ore. In 1908 the name of the school was changed to Eugene Bible University, of which the Bible College is one of the five or six schools.

The Pacific Unitarian School for the Ministry was begun frankly as an experiment. And indeed it would seem a hazardous undertaking when there were only about twenty churches of that persuasion on the Coast. Five years were to be allowed as its period of probation. Before the end of the second year the school had convinced its supporters that there was a place for it. A charter was secured in 1906.

The school was opened in Berkeley in August of that year, the first two years having been spent in Oakland.

The newest of the seminaries was born just ten years ago, Kimball College of Theology, Methodist. It is located at the seat of Willamette University (Methodist), Salem, Ore. The founder and benefactor of the school was the late Dr. Henry D. Kimball, who was also the head of the institution for eight years.

It would not be right for us to go on without mentioning the Berkeley Bible Seminary, which was opened in Stiles Hall in August, 1906, under Prof. S. M. Jefferson, D.D., a man of fine mental and spiritual equipment and an inspiring teacher. Dr. Jefferson, who was called to an eastern college, had worthy successors in Dr. Hiram Van Kirk and Dr. H. H. Guy. The Seminary ceased its work in Berkeley in 1912.

Besides Berkeley Bible Seminary there have been founded on this coast eight theological seminaries, at what cost of labor, devotion, sacrifice, we may guess when we shall have heard more of the early history of one of them during this jubilee week. In several cases one man was strong enough physically and mentally and had sufficient Yankee-like ingenuity to be president, secretary, librarian and the whole teaching force.

Judging from the long years of able service to the churches or in foreign fields of some of the early graduates of these schools we are led to the conviction that the lack of equipment of those early schools was made up to the students by the apostolic heroism of their devoted teachers.

The following denominations now have schools on the Coast for the training of their ministry, named in the order of their founding: Congregationalists, Presbyterians, Methodists, Episcopalians, Baptists, Protestant Episcopalians, Disciples, and Unitarians.

Of the eight theological seminaries on the Coast, two are in Oregon, one in Southern California and the other five on

San Francisco Bay, three in Berkeley. All but two of these institutions are located at the seats of universities. The two Methodist Schools and Eugene Divinity School were originally located at the seats of universities. The three schools now in Berkeley were started elsewhere and deliberately removed to Berkeley, one of them at great sacrifice, in order to take advantage of the privileges offered by the University of California.

San Francisco Seminary removed in 1892 from the city to its beautiful situation in Marin County. The Church Divinity School deliberately chose a cathedral in preference to a university when it removed from San Mateo to Cathedral Block, San Francisco, in 1911.

Of the eight schools only two are at all worthily equipped with buildings for the work of a divinity school. San Francisco Seminary is by all odds the best housed of the seminaries on the Coast. Montgomery Chapel, the two other stone buildings on Foster Hill and the little group of professors' houses all nestle beautifully, though monastically, in the Marin Hills. Church Divinity School occupies a fine new building, costing \$65,000, one of the two that will eventually form the Divinity School section of the quadrangle on Cathedral Block, San Francisco. The three seminaries in Berkeley are especially poorly housed. Two of them have exceedingly fine sites contiguous to the university, on which they hope to build in the not distant future, it is hoped. The third is launching upon a campaign for larger equipment.

Only two seminaries on the Coast have any considerable endowment, the two oldest — Pacific and San Francisco. Of these the former has the larger productive endowment, the latter having a quarter of a million dollars invested in buildings and grounds. A third institution, the Unitarian, is just now falling heir to several hundred thousand dollars. Others are actively engaged in efforts to increase their endowments. Dioceses, conferences and associations being more or less unsteady in their educational policies, the only cer-

tainty of the permanency of a theological seminary is a productive endowment.

Only three theological seminaries on the Coast have over ten thousand volumes in their libraries — San Francisco, Pacific and Pacific Unitarian School.

In the number of graduates, the older institutions have the advantage. San Francisco leads with 189 alumni, Pacific following with 167. Church Divinity School has 71 alumni; Maclay, 50.

While the attendance at every one of the seminaries has varied from year to year, on the whole the number of students has steadily increased. During the year 1875-76 there were enrolled in the Coast seminaries 20 students; in 1885-86, 24; in 1895-96, 49; in 1905-06, 76; during the past year, 1915-16, the number of students reached the maximum of 180. The more rapid increase within the last two decades is due largely to the founding of one and the reopening of another institution within that period. Subtracting the number of students in these two institutions from the total, we still have an increase in the attendance upon the other seminaries from 76 to 136 in ten years. The number of students enrolled in the two oldest institutions, Pacific and San Francisco, has shown a steady growth, slow in the first years, more rapid in later years — the number of students and the rate of increase being practically the same in the two institutions. From 1875-6, counting by decades, the growth of each student body has been about as follows: 10, 12, 22, 28, 40. The increase in the number of theological students in the Coast institutes has been a more or less constant acceleration and augurs extremely well for the future.

In earlier days, under pioneer conditions, one professor might be able to teach two or even three subjects and be able to furnish the insufficiently prepared student all the materials he could appropriate. In those days the furniture of the theological seminaries consisted more largely of theological

settees than of theological chairs. Let me hasten to say, however, that among the professors there were giants in those days, intellectual giants, moral and spiritual giants, men of great learning and of fine culture, of great hearts and undaunted courage, whose writings display intellectual acumen, moral passion and a beautiful literary style. Some of them were prophets and seers who saw our own times and rejoiced at the progress to be. Few are the chairs in the theological seminaries today occupied by men as far ahead of their times and as far above the average of their students as was frequently the case in those days. This is not sentiment but fact, as any one may learn who cares to read some of the writings of those pioneer theological professors.

But the times have changed. The demands upon the professor have increased with the number and quality and preparation of the students. It is out of the question today for one man to occupy several chairs and do justice to college trained young men. On the Pacific Coast today, theological professors must be specialists, each in his own department. The times imperatively demand this specialization.

In this respect, institutions that are located at the seats of colleges, or that can co-operate one with another as do the seminaries located in Berkeley, have a tremendous advantage. The mutual reliance upon one another and upon the university contributes inestimably to the efficiency of the theological seminaries of Berkeley.

By combining minor and kindred departments, it might be possible for standard instruction to be given in all the necessary departments by perhaps seven professors. Judged by this standard, several of the theological schools of the Coast can scarcely be considered sufficiently manned for their tasks.

Notwithstanding the small number of professors in a number of the schools, it is a matter of surprise that so many of the Coast seminaries, realizing the need of a broad training

for ministers, offer courses in practically all the essential departments of modern theological training. All of the seminaries offer courses, or make provision for courses in co-operating institutions, in the following departments: Old Testament, including Hebrew; New Testament, including Greek; Church History; Christian Doctrine; Homiletics; Religious Education; Pastoral Methods and Vocal Expression. All but one make some sort of provision for training in Social Service. About half furnish courses in Polity and the same number provide courses in Psychology of Religion. Six of the eight seminaries make some provision for study in the History of Missions, three in Hymnology and two or three in Vocal Music.

Inasmuch as in the larger number of the schools the faculties are composed of but few members, it is quite right that emphasis should be put upon the main subjects of the theological curriculum.

In none of the seminaries, with perhaps here and there an exception, are the departments of Social Service, Psychology and Philosophy of Religion, Religious Education, Missions, Hymnology and Liturgies as strong as they should be for the training of young ministers for the work of a modern parish. It would seem wise for the seminaries located in Berkeley to cease duplicating courses and by co-operation or by delegating certain departments to certain seminaries establish some of these great, neglected departments in a strong fashion.

These seminaries are all engaged in the training of ministers. Thus far none of them has undertaken any larger task to any great degree. Pacific has arranged its curriculum in four groups: Pastoral, Religious Education, Social Service and Foreign Mission groups. So far, these are prophecies rather than realizations, though co-operation with the other seminaries and the University of California enables the school to make all of these, with the exception of the last named, reasonably strong courses. There ought, however, to be

within the faculty of the seminary, deans, or heads of these groups. Other groups should be added.

The churches west of the Rockies have neglected the training of their sons and daughters in certain lines of church and social work. Here at the Gateway of the Orient there ought, in all reason, to be located a well-equipped school of missions backed by all the Protestant denominations. This is pressing; it is imperative. There should be a training school for lay workers and for promising candidates for religious work who have not had sufficient training, to enable them to enter the regular seminary course. There should be schools of Social Service for Y. M. C. A. and Y. W. C. A. workers, and for deaconesses of the different denominations.

In order to attain the greatest efficiency, with the least outlay of Christian money, these schools ought to be located in Berkeley at the seat of the University of California, so as to make use of the libraries, museums and class rooms that are here.

Until the seminaries have larger material resources and a larger number of faculty members it would seem necessary for them to confine their work rather largely to the work of preparing ministers. At the present time the seminaries do so confine themselves with some slight exceptions.

In this chosen field the seminaries are uniformly seeking to maintain a high standard. The regular courses are for college graduates. All which give degrees give the B.D. degree only to men who have a college degree or its equivalent. Several institutions give a certificate or a diploma for three years' seminary work to men who have no college degree. The length of the course is uniformly three years in all the Coast seminaries. There is no disposition to shorten this period.

Perhaps all the seminaries upon the Coast would consider themselves progressive. Judged by the standards of the seminaries in this country that are recognized as leaders in Christian thought like Chicago, Union, Yale and Harvard and others, more than half of those on this coast would be con-

sidered very conservative. However, conservatism and liberalism are relative terms. The more important question is: Are these seminaries leading their various constituencies in Christian thought? Are they sending out young ministers who will be able to lead the churches into clear, reasonable, intelligible, moral and spiritual interpretations of religion?

The seminaries are schools. It is their business to teach. To teach, first of all young ministers, and through them principally, — but also more or less directly through the professors, — the people the way of life. It is a part of the work of the seminaries to become the interpreters of religious truth to the churches and through them to the great confused world of men and women. Are the seminaries far enough in advance of the present generation to prepare preachers for the coming generation? Are the seminaries on the Coast thus leading in clarifying religious thought and making religion possible for the modern man?

Academic freedom is absolutely essential in a *school*. The balance between the freedom of the theological school and popular denominational control is a delicate matter. Where boards of trustees are elected officially by denominational bodies, this control is in danger of hampering free investigation and free expression of its results. Where boards are not so elected or nominated it is still possible that popular bodies not competent to judge the work of scholars may pass judgment upon them indirectly through denominational opinion. This is the case where the seminary depends upon the good will of the churches for the supply of students for its classes and for the means for carrying on its work. In such cases the school may lead if it does so sufficiently skilfully.

There are two conditions that are perhaps equally disastrous: that the seminaries should be so controlled by the churches as not to be able to lead, or that they should be so far in advance of the churches that there should be a hopeless cleavage between the schools and the churches.

Here upon this western coast, where there are communities still comparatively new and having many of the features of frontier life, it would seem that the seminaries should adopt some of the methods of the training school into the theological curriculum. In the *new west*, where Christian traditions are by no means strong, evangelism will be necessary for some years to come. Religious education in the home or in the church can scarcely supplant evangelism. Educational evangelism if it were more efficiently developed in the church (and if enough of the population were in the churches), might make the revival and personal evangelism less necessary. But that is certainly not the condition here in the west.

The seminaries of the Coast are neglecting this side of preparation for preaching the gospel. Uniformly they omit evangelism from their courses. It is left unfortunately to the training schools that are so archaic as to be in general disrepute with thinking people. One of the great weapons of the church is left to rust or is passed over into incompetent hands. If the Coast seminaries are to train workers and to meet the needs of the Coast they must provide studies and training in public and private evangelism. Because these methods have been used by misguided people is not at all sufficient excuse for the seminary's neglect of them. Rather should the seminary redeem them by a sane use of them.

The student of the history of American Christianity is familiar with the fact that since the time of Edwards there has scarcely been a generation when a revival has not swept over some parts of the country. These have terminated periods of religious indifference and have kept American Christianity vital and vigorous. The times have changed. Methods will also change, but special seasons of concentrated and co-operative effort of the churches to freshen the religious interest of church members and to reach out after those whom the regular means of church work have not attracted ought never to be neglected. Theological seminaries never have

been sufficiently interested in this sort of religious phenomena, but have left revivals alone, with unwholesome results. Not one of the seminaries on the Coast, where the need is so great, gives this subject more than a passing glance.

Theological education on the Coast will not be complete until provision is made for the continuous education of the student after he leaves the seminary or for occasional periods of further education. It is not necessary to argue the case. It is sufficient only to call attention to the fact that large and long usefulness in the ministry will depend upon continuous student habits. Perhaps the temptation is stronger in the West than in some other parts of the country for the minister to neglect the study. Here, then, it may be an especially urgent duty on the part of the seminary to follow up the graduate. This might be done by occasionally bringing him back to the seminary for a period during the regular sessions. Other means which may be employed are institutes, correspondence courses, summer sessions and circulating libraries, with carefully outlined courses of reading.

A number of institutes of one or two weeks' duration have been held. These have proven helpful and will doubtless be employed more and more. For three summers the seminaries about the Bay held a "Federated Summer School of Theology." This was really an institute, of ten days' length. The results seemed scarcely to justify the expenditure, and they ceased.

Two summer sessions have been held — one by Pacific during the Panama-Pacific Exposition, and one at the San Francisco Seminary during the past summer at the urgent request of the Presbyterian Home Missions Board. Pacific Seminary will probably prefer to hold short institutes in different parts of the Coast — alternating between the southern, northern and middle sections.

Inasmuch as libraries are becoming quite universal among

cities and towns of the Coast, it may not be advisable for the seminaries to undertake circulating libraries. And yet the General Theological Library of Boston is proving more and more a boon to New England ministers, although in that section public libraries are more numerous than in any other part of the country. The Coast seminaries could at least prepare reading lists on different subjects from time to time and send to their alumni. By such means theological education on the Coast could be somewhat further extended.

The scarcity of opportunities for theological students to maintain themselves by work in their chosen profession is a serious handicap to the seminaries on the Coast. A large proportion of students are under the necessity of earning their living while pursuing their courses. They are not to be blamed if they go to seminaries located where they can earn their way while gaining experience in their life work. Churches suitable for student pastorates are comparatively few on this coast, and at such long range as to make it difficult and unprofitable to go and come. Churches employing paid assistants are also few. To meet the difficulties of student maintenance caused by these conditions is a serious problem for the Coast seminaries.

Only three of the eight seminaries have any scholarship endowments, though students of another are able in limited numbers to secure scholarships provided by funds outside of the school. Students of half of the seminaries on the Coast receive no assistance from their institutions. The scholarships provided by those seminaries that have endowments for such purposes pay the student from \$100 to \$200 a year. This is a great assistance, as any one who has had such aid while working his way well knows, but it does not meet the needs of the case.

Is such help demoralizing? It may be. Perhaps our naval and military academies, which do much more for their students, are demoralizing; but no one seems to think so. Minis-

terial students give themselves to the church in as sacrificial a way as graduates of Annapolis and West Point give themselves to the country.

One thing seems quite clear. Whether they be grants, loans, or worked for in the service of the seminaries or of the churches, scholarships should be provided by the seminaries up to a maximum of \$300 a year. Preferably these scholarships should be earned by students in such church and social work as will contribute to their preparation for their calling. In this way the student's efforts to earn a living, so as not to enter a non-lucrative profession in debt, will be aided. At the same time he will not be so likely to acquire that notion, so disastrous in every walk of life, that the world owes him a living.

If that greatest sin of the churches, division, is ever to be forgiven, and repentance, and work meet for repentance, is to be done, i.e., if the ungodly schism of the churches, and competition, sinfully wasteful of both men and means, is to cease — and it is going to cease — it will not come about very rapidly without the union or the co-operation of the churches in the education of the coming generations of ministers.

Union efforts of the churches in theological education and co-operation of different denominational and undenominational seminaries help greatly to break down denominational prejudices of the ministry, and hence of the churches. That this is not mere theory but actual fact has been proven over and over again in the mingling of representatives of various denominations in the classrooms of the Berkeley seminaries.

Facts prove, too, that denominational loyalty in such students remains as strong as ever and it becomes intelligent loyalty, not denominational prejudice. While appreciating the points of view of men of other denominations and the excellences of the different bodies of Christians, students trained in co-operating seminaries value, too, the special values and emphasis of their own type of faith and piety.

It is highly important that the young minister know his own time both as respects the church and the civilization of the day, the trend of things, the direction of progress, that he may know what to emphasize in his preaching and in the administration of the local church and of denominational affairs. Many very earnest people unwittingly hinder the progress of the Kingdom and defeat their own purposes for lack of proper perspective.

We believe that it is only from seminaries that have absolute academic freedom that students go forth, not to waste their strength in retarding the progress of civilization but intelligently to forward the Kingdom of God both in their local church and in their denomination.

We need the warm glow of zeal and the cheering and heartening effect of enthusiasm as much as ever in the history of the church. But in a civilization becoming ever more complex we need light far more than ever before. We need young men in the ministry of the churches who know what civilization was two thousand years ago, and who understand the civilization of today and have a vision, or a concept if you choose, of what civilization may reasonably be expected to be in the future, and who will administer the affairs of their churches and their denomination so as to bring it to early realization. It is practically impossible to obtain such a vision unless the mind and heart are free from the blinding effect of denominational prejudice. The man who glories in his denomination exhibits his ignorance of what Jesus purposed for his church. I will be loyal to my church and to my denomination, for only so can I serve the church of Christ under the present conditions. But I will glory only in Christ.

The fact that so large a portion of the theological education on our coast is done in Berkeley is full of significance. The time may not be ripe for the Berkeley seminaries to unite; to attempt it at this stage of denominational temper or distemper on the Coast might only hinder the coming of a better

day. But let there be as much co-operation as possible now and let it increase as lowering denominational barriers make it possible.

There is one department of work at least in which the seminaries about San Francisco Bay could and ought heartily to co-operate, namely, training students for foreign missions. The transplanting of denominationalism into the foreign fields, where there are not the same historical reasons for different denominations as here, is scarcely less than diabolical. Christians in every country should be allowed the privilege of working out their own ideas according to their own modes of thinking. Thus will Christian thought make a stronger and clearer appeal. Give the non-Christian peoples the Scriptures, a knowledge of Christian history, and the spirit of the missionary, then allow them to express Christian truth in their own modes of thought.

The study of the curricula of theological schools on the Pacific Coast shows that one of their weakest points is in their missionary departments, and there is not one training school for foreign service. Can any one doubt that here in the West, the meeting place of the civilizations of the world, this — one of our weakest points — should be our strongest? We believe that there is in the seminaries about San Francisco Bay sufficient Christian Spirit to make this matter of training for foreign service as thoroughgoing in every respect as training for the home field, and to do this in hearty and joyous co-operation.

The seminaries of early New England and the first ones established on this coast were to a large degree general culture schools. They differed from the college in that discipline was in theological subjects instead of the humanities. Stress was laid on exact knowledge of Hebrew verbs and Greek roots, the acquisition of the professor's system of theology and rules and regulations concerning the conduct of worship and funerals.

These seminaries admirably fulfilled their functions as long as religion was held to consist all but exclusively in things immediately connected with divine services at the church and in the graveyard. Now that the church is coming to be a religious, moral and social dynamo, and religion from being synonymous with ecclesiasticism is coming to be a life, theological education takes on a different aspect. Harvard, Yale and others of the old New England seminaries are placing Hebrew and even Greek on elective lists, and are adding courses in economics, in sociology, ethics, principles of education and other practical subjects.

What does this mean? Nothing less than that the church is breaking away from the mechanical conception of its mission and is undertaking the program of Jesus — the realization of the Kingdom of Heaven on earth and the redemption of family, civic, industrial, national, international and all other human relations.

CHAPTER VII

SOCIAL BETTERMENT

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“ The great good of reading history or biography is to get a glimpse of men and nations doing their duty; the great gain to be got from it is a deeper worship and reverence for duty as the king and parent of all human life. While it is good to walk among the living, it is good also to live with the wise, great, good dead. It keeps out of life the dreadful feeling of extemporaneousness, with its conceit and despair. It makes us know that God made other men before he made us. It furnishes a constant background for our living. It provides us with perpetual humility and inspiration.” In this spirit let us turn back to see what social progress California has made during the last fifty years. There is danger lest, with our eyes too closely focused on the present, we become at times discouraged with the slowness of our progress, the recrudescence of reactionary signs and forces, and lose the sweep of the full stream of progress in contemplating some backward eddy near the shore. It steadies one’s faith and deepens one’s courage to turn back the pages of social history here in California and view the turmoil of the past in the cool calm light of detached and impartial observation.

As the fights and duels and vituperations, the gossip and slander, riot, bloodshed, murder, bribery, debauchery of the past come down to us — much of it absurd and ridiculous, much of it futile and predestined to be futile — we hear in our ears Emerson’s cooling and humbling question, “ Why so

hot, my little Sir? ” After all how hot they were — these California ancestors of ours — how quarrelsome, explosive, riotous, undisciplined! The wild declarations of Dennis Kearney, the sand-lot orator; the hysterical and spectacular career of David S. Terry, judge of the Supreme Court; the curious eccentricities and extravagances of James Lick and of Wm. C. Ralston, president of the Bank of California — how extreme and excited they were! In the cool light of history we examine the record anew and say with Emerson: “ Why so hot, my little Sir? ”

And yet in our way, and concerning questions which seem vital to us, we Californians of today can, on occasion, show something of the old temperature and the old capacity for the exciting and the spectacular — witness the dynamiting of the Times Building and the Preparedness Parade, the shooting of Heney during the graft prosecution, the anti-Japanese agitation and the Wheatland hop riots. We must admit that California history is pretty much all of a piece, that we are still a turbulent people, that there is something in our climate or our traditions or in the temperament of the people who have been called and chosen to be Californians, whether born here or not, that makes us a tumultuous, unconventional and adventurous race. The adjectives, shy, timid, discreet and circumspect, do not even yet characterize California life or leaders.

But through all the turmoil of our history, one who sees beneath the surface of strife and personalities will discover “ a labor working toward an end.” It has not all been futile or fruitless, this excitement and strife. Taking the long look, one sees that certain ideals and principles were seeking recognition and admittance to our social life, and with the progress of the years some of these have won their place while others still clamor outside the door.

Decade after decade the struggle in California has been between order and disorder, between a high regard for human

values and a crass and rampant materialism, between an exceedingly fine and sensitive devotion to things spiritual and ideal and an abandoned absorption in the crudely physical, the fantastic and the sensual. This struggle and the contrast it involves finds expression in every department of human activity. The architecture, literature, journalism, art, industrial life, church life, politics, and the recreations of California all reveal it. Saints and sinners, idealists and cynical egotists, stand strangely mingled. James King of William and James P. Casey, Wm. T. Coleman and Charles Cora, Thomas Starr King and David S. Terry, Joseph Worcester and Abe Ruef, Edward Rowland Sill and Dennis Kearney, Edward Robeson Taylor and Eugene Schmitz — but it is time to cease the roll-call; to continue it into the present would be indiscreet and might be dangerous! Suffice it to say the old antithesis still finds its modern representatives.

The period covered by this semi-centennial celebration includes only the years from 1866 to 1916, but two events of great social significance which took place before 1866 should be emphasized because of their influence in the direction of social betterment. The first of these two events is the emergence of the Vigilance Committee of 1856. It is important that the present generation should not misunderstand the Vigilance Committee. It was no mere outburst of mob rule. Never in the history of the state was a body of men more completely organized, more cool-headed, more ably led than this remarkable reform organization under the fearless and marvelously efficient leadership of Wm. T. Coleman.

The Vigilance Committee of 1856 did more than clean up San Francisco, it gave to all California and to all subsequent movements for reform a high example of what the decent citizens of a community can do when they mean business. It bears striking and undying testimony that the Californians of early days were not all gamblers, libertines and outlaws. It stands as a great and efficient body of sober, honest and

high-minded men who represent the best and finest traditions of the state. We who today struggle against liquor and vice, against graft and brazen inhumanity, who are sometimes made to feel that California is alien soil to the church and the reformer, to temperance and to purity, we need sometimes to look back across the years to the brave and true men of Fort Gunnybags, to James King of William and to Wm. T. Coleman, and remember that the noblest California tradition of the good old days is represented not by the Barbary Coast or the saloon but by the militant reformer and the Christian citizen.

The other event of the days before 1866 which carries especial social significance is the final commitment of California to the cause of the Union and freedom. The days at the outbreak of the Civil War were very critical here in California. The South was largely in control and strong in numbers and in prestige, but the forces which had kept California free from slavery also kept California loyal to the Union. One name above all others stands out—the name of a young Unitarian minister who came to California in 1860, who by his eloquence as a speaker all up and down the state aided largely in awakening Union sentiment, and who then almost literally burned out his life raising vast sums of money for the Sanitary Commission to relieve the wounded on the battlefields of the Civil War. High on the roll of its workers for social betterment we of California must place the name of Thomas Starr King. In the fall of 1862, California sent East for relief work, \$480,000. In 1862 Thomas Starr King promised \$25,000 a month, and California actually contributed before the war closed \$1,250,000 in gold to the Sanitary Commission out of the total of \$4,800,000 which that commission received from all sources. And it is not without significance that in 1864, Thomas Starr King died. He had literally burned out his life in the service of humanity. He is one of that wonderfully interesting company of heroes who, from

St. Francis of Assisi to Robert Louis Stevenson and Rupert Brook, have lived not long but gloriously and died when only about forty years of age.

After the heroic events which center around the names of Wm. T. Coleman and Thomas Starr King, the story of social betterment is singularly undramatic in the years which immediately follow. And yet events which were destined to be of no little social significance were taking place. The educational system of the state was being organized. John Swett was superintendent of public instruction from 1862-67, laying the foundation of our splendid public school system. The first State Normal School was founded in 1862 in San Francisco, and removed to San José in 1871. Another Normal School was founded in 1881, in Los Angeles. In 1866 this Pacific Theological Seminary was founded and the next year the College of California became the State University. Mills Seminary was founded in 1870. This movement for education, which we can now see was really coming to new life and power just about fifty years ago, went steadily on. The University of Southern California was founded in 1879, Pomona College in 1887; Stanford was founded in 1885 and opened in 1891. These educational institutions are fundamental in the story of social betterment, not only because of the general influence of culture and intelligence, but especially because of the development and comparatively recent recognition of the new science of sociology which is taught in all the Colleges and Theological Seminaries of the state, and which in its elementary form of Civics is taught in the splendid system of High Schools with which California, thanks to wise educational leadership, has been provided. There is no question today as to the influence on social problems of the colleges and universities. In these strategic centers the cause of social betterment is strong. The College Settlement, which was a pioneer expression of the social awakening of educated men and women, is now reinforced

and supplemented by a host of social agencies — some of which will be noted later — and in all of these, college men and women have led and are leading today. We who labor today for social betterment now realize that those pioneer souls who back in the 60's and 70's and 80's were laying the foundations of California's school system and of her colleges and universities, were building better than they knew.

Another great force in social betterment during the last fifty years has been the workingman. Labor, it must seem to any candid reader of California history, has been tragically misled over and over again, and yet, in spite of betrayal in the house of its friends, the group of toilers has been the power behind no little of the social betterment which the last half century has witnessed.

Dennis Kearney and the "sand-lot" agitators of the seventies do not appeal to us as promising workers for sane and constructive social reforms — and yet, in their crude way, they were an educational force and, very badly and very untactfully it may be, they nevertheless registered a protest which was also prophecy. The sand-lot agitation was yeasty, complicated by a large element of pure hoodlumism, and yet, behind all its oratory and lawlessness and riot and bluff, a real protest against economic wrong and social injustice was finding voice — a hoarse, raucous, unmusical voice, it is true, and yet a voice not to be scorned or disregarded. Two elements mingled in the sand-lot agitation. One was a feeling of resentment against the rich who with their quick-gotten wealth were living in selfish luxury, taking little heed as to the condition of the mass of humanity south of Market Street. The other element was hostility to the Chinese as tools of the wealthy by which the standard of living of the white man was being reduced to the Asiatic level. While there is nothing attractive about the personality of Dennis Kearney, and while the persecution of the Chinese which resulted was, in its wanton cruelty, one of the blackest pages in the history of the

state, nevertheless from this distance we who look back across the years may well recognize that behind the unlovely voice of the sand-lot agitator there were real grievances — grievances which ought to have been met in better ways or, better still, forestalled.

We in California are now pretty well agreed, and we seem to have convinced the nation, that an unrestricted immigration of Asiatic labor to compete with white labor, and the resulting lowering of the standard of living which such competition involves, present an intolerable economic situation and give rise to almost insoluble social problems. Not having solved the race problem in the South, it would surely be rash to invite another and more delicate race problem here on the Pacific Coast. So far then as the influence of the workingman has been against the introduction of Asiatic labor, it has unquestionably been a force for social betterment, or at least for preventing a situation in which social betterment would be vastly more difficult. At the same time, one must not let this statement go without a vigorous protest against the methods by which an end desirable in itself has been attained. The wanton persecution of the Chinese in earlier days and the untactful and offensive treatment of the Japanese subsequently were in no wise necessary to the securing of a cessation of coolie immigration — an end toward which both the Chinese and Japanese governments were willing to co-operate, and which might readily have been secured without lowering our own standards of courtesy or needlessly offending the dignity of other nations.

The sand-lot movement is not summed up in the familiar slogan, "The Chinese must go." It gradually worked out some of its yeast, in the end it even threw Dennis Kearney into the discard in May, 1878, and out of it came the Workingmen's Party of California — still vociferous and noisy and extreme, but destined to be influential in the development of the social conscience of the state. As one looks back into those

stormy days of the seventies, he is impressed that the significant and effective social forces are not always those which command our entire approval. Emerson says:

“But in the mud and scum of things
There alway, alway, something sings.”

We can see now that even in the riotous, sometimes almost anarchistic, boiling, stewing sand-lot movement as it finally crystallized in the Workingmen's party there were certain social reforms coming to birth which, in many cases, were not to attain their majority until our own day.

The climax of the sand-lot movement was the Constitutional Convention of 1879, which drafted the present constitution of the state. That constitution is a very unsatisfactory one — and if we dared we would call a convention and write a new one — but it is nevertheless a profoundly interesting document from the standpoint of social progress.

James Bryce, in “The American Commonwealth,” sums up the grievances of the Workingmen's Party and the results achieved in the Constitution, as follows:

The Grievances

1. The general corruption of politicians and bad conduct of state, county, and city government.
2. Taxation, alleged to press too heavily on the poorer class.
3. The tyranny of corporations, especially railroads.
4. The Chinese.

The Results

1. It (the convention) restricts and limits in every possible way the powers of the state legislature, leaving it little authority except to carry out by statute the provisions of the constitution. It makes lobbying (i.e., the attempt to corrupt a legislator) and the corrupt action of the legislator, felony.

2. It forbids the state legislature or local authorities to incur debts beyond a certain limit, taxes uncultivated land equally with the cultivated, makes sums due on mortgage taxable in the district where the mortgaged property lies, authorizes an income tax, and directs a highly inquisitorial scrutiny of everybody's property for the purposes of taxation.

3. It forbids the watering of stock, declares that the state has power to prevent corporations from conducting their business so as to infringe the general well-being of the state; directs that the charges of telegraph and gas companies and of water-supplying bodies be regulated and limited by law; institutes a railroad commission with power to fix the transportation rates on all railroads, and examine the books and accounts of all transportation companies.

4. It forbids all corporations to employ any Chinese, debars them from the suffrage, forbids their employment on any public works, annuls all contracts for "coolie labor," directs the legislature to provide for the punishment of any company which shall import Chinese, to impose conditions on the residence of Chinese and to cause their removal if they fail to observe these conditions.

5. It also declares that eight hours shall constitute a legal day's work on all public works.

Most of these results were obtained only on paper. They were prophetic, however, and in our own day we have seen at last an honest legislature free from railroad domination, a blue sky-law to prevent the watering of stocks, a railroad commission actually controlling public utilities in the interest of the public, and an eight-hour law not only for those employed on public works, but also for workers in many crafts, for women, and for employees on interstate railways.

No one defends the constitution of 1879 as a constitution. It is too long, too complicated, requires amendment too frequently. It is, in fact, as some one has said, a horrible example of how a constitution ought not to be constructed.

Nevertheless the constitution of 1879 is interesting to the student of social progress in the ideals which it sought to establish. The following items are significant:

- (1) The careful provision for public schools;
- (2) The provision for the permanent support of the State University;
- (3) The provision for text-books at cost (and more recently free of charge);
- (4) The prohibition of dueling;
- (5) The establishment of a railroad commission;
- (6) The mechanics' lien law, by which the collection of wages is made easy to workmen;
- (7) The attempt to discourage large holdings of land.

It may be that some of these things should be in a code of laws, not in a constitution, but that does not alter the significance of the fact that the demand for these things, whether in code or in constitution, had made itself heard and got itself adopted by a vote of 77,000 to 67,000, so early as 1879.

But the movement for reform through political channels seems to have exhausted itself with the passage of the constitution of 1879. The machinery of government slipped into the control of the Southern Pacific Railroad, to remain undisturbed till the great upheaval of 1911, when social legislation of a wiser, more practical and more efficient type had its innings once more.

One notable achievement between 1879 and 1911 should be noted and that was the securing of the Australian ballot in 1891. Franklin Hichborn says: "James G. Maguire may be called the father of the Australian Ballot in California, for he brought the idea here. Maguire's attention was called to the Australian election plan when on a visit to New York in 1889, by Allen Thorndike Rice, at that time publisher of the *North American Review*. Rice was an enthusiastic advocate of the reform, and was supporting it in his *Review*. He supplied Maguire, who had already given the subject some

attention, with literature. On Maguire's return to San Francisco, he delivered a lecture on the Australian Ballot at the old Metropolitan Temple. The Federated Trades Council of San Francisco (a labor organization) became interested, and at the request of its representatives Maguire drew the first Australian Ballot measure ever prepared in California. The passage of California's first Australian Ballot Law, largely through the effort of the Federated Trades Council, followed." But the Railroad machine, discovering the danger which lay in the Australian Ballot in its original form, soon amended it by adding the "party circle" and "party column," which made it easy to vote a straight ticket, and it was not until the famous Legislature of 1911, that these evils were stricken out and we were given at last a genuine and effective Australian Ballot.

Possibly this is as good a place as any to record the notable social legislation of 1911. Back of that Legislature and its achievements stand the graft prosecutions of 1906 and 1907. Sometimes people who do not trace the connection of events say that the graft prosecutions failed. Well in one sense they did fail—they did not land Calhoun and the other higher-ups in the penitentiary along with Abe Ruef, and therein they failed to do equal and complete justice. But the graft prosecutions did stir the moral conscience of the State of California to its depths and awakened a rebellion against the corrupt conditions in politics revealed by the combination of Abe Ruef and Wm. F. Herrin at the famous Santa Cruz Convention. The Lincoln-Roosevelt League was given point and punch by the evidence produced in the graft trials in San Francisco, and when Hiram Johnson took the place of Heney at the time he was shot down, and carried the Ruef trial through to a conviction he also, unconsciously, made himself Governor of the state of California. When he said he would kick the Southern Pacific out of the politics of the state, the people believed him. And

so one of the indirect but possibly most important results of the graft prosecution was the coming into political control of Hiram Johnson and the Progressive program of social legislation.

No historian of the future, whatever his political sympathies or prejudices, will be able to overlook the remarkable record of legislation in the direction of social betterment which the last five years have witnessed in this state. That record includes:

- (1) The election of United States Senators by the people.
- (2) An effective direct primary law.
- (3) The restoration of the Australian Ballot.
- (4) The initiative, referendum and recall.
- (5) The making of the Railroad Commission appointive instead of elective, and giving it effective control of all public utilities.
- (6) The Employers' Liability law and the creation of a State Industrial Accident Board with a system of state accident insurance.
- (7) The eight-hour day for women.
- (8) A system of State Employment Bureaus.
- (9) A blue-sky law to control and supervise the issue of stocks and bonds.
- (10) Equal suffrage for women.
- (11) Various other measures in behalf of public morals.

There is a class of people who are fond of reminding us: "You cannot make people good by legislation." This is one of those half truths which are especially pernicious because they are half truths. The whole truth requires simply an added word — "You cannot make people good by legislation *alone*." But legislation has great power to help or to hinder the aspirant to goodness, and it is clearly evident that the legislation noted above does help some people to be good. Take the Employers' Liability Law, for example, as administered by the State Industrial Accident Board. Ask the

injured workingman if it has not helped his employer to be good, and ask the conscientious humane employer if its provisions have not helped him to do the good he wished to do by compelling even his callous and hard-hearted competitor to be good also.

This social legislation is of course not complete. We have by no means reached the millennium. A commission is now at work investigating the problem of health insurance and doubtless along the trail blazed by accident insurance we shall yet move forward to social insurance in general against sickness, against old age, and against unemployment.

Coming now to the so-called "moral issues" such as intemperance, prostitution, gambling, it is encouraging as we look back over fifty years to realize that here too the tide is rising.

Take gambling, for instance. The first legislature of the state of California passed a law licensing gambling games at from ten to fifteen dollars a table. But the sixth legislature, under Governor Bigler, in 1855, passed a law prohibiting gambling, and from that time down to the present moment the fight has been on. The faro table was superseded by the lottery, and the lottery by the race track. One of the notable achievements of the last five years has been the suppression of race-track gambling by an overwhelming popular vote. Along with this should be mentioned the suppression of prize fighting, not merely because of its brutality but because of the crooked gambling feature in it, — this also by a large popular vote and almost without any agitation or campaigning in its behalf. David Belasco said to a reporter in New York, when he learned after the earthquake and fire that San Francisco would rebuild on the old site, "The Californians are bully gamblers." It was meant as a compliment, but judging from the disappearance of slot machines, and prize fights and race tracks, we Californians are not such "bully gamblers" as we were ten years ago, Mr. Belasco!

In the matter of public opinion about prostitution the tide is also rising. I can remember Los Angeles in the early eighties. As a small boy I used to hear my father and mother commenting on certain streets through which we rode on our way to our country home. I noticed the names painted on the doors of the long, low adobe houses. I knew that through the half-closed blinds women were looking and sometimes leaning out of the windows. In the happy innocence of boyhood I knew no more, but now I realize how openly prostitution existed on some of the most travelled streets of Los Angeles. Then there came a change. In the nineties prostitution was segregated — herded down on Alameda Street. Even now, if you know what to look for, you can see from your car window as you enter Los Angeles the curious little brick rooms, "cribs," they were called, built in alleys; scores, yes, hundreds of them. They are empty now or used for other purposes than their original design.

I remember Santa Barbara as a high-school boy in the nineties. Houses of prostitution existed within a block of the main street on either side, clearly marked by signs, red transoms, brilliant red lights at night, women lounging behind the latticed porches. One such resort existed diagonally across the street from the home where two of the brightest and best girls in the high school lived. Every boy in town knew all about these houses. From the clerks in my father's store, some of whom associated with them brazenly, I learned to know the names of many of these women and who the principal customers of certain houses were.

Society has not yet solved the problem of the social evil, but public opinion concerning it is certainly higher than it used to be. I visited Santa Barbara this summer and noticed the old familiar houses. They were not in operation any longer. Nor could I by any outward visible sign detect the presence of their successors. Nor would any town in California, outside of possibly a half dozen which imitate San

San Francisco with its Barbary Coast, tolerate such conditions as were a commonplace in the California towns of my boyhood. The "red-light abatement law" was carried and in large areas of California it is being enforced, and even now the fight is on to secure its enforcement in San Francisco.

And now in regard to the liquor traffic. In no state has liquor ever had a stronger hold than in California. In the days of the Spanish control California suffered sadly from this evil, though an occasional vigorous governor like Diego Borica attempted to repress it, but in the feverish excitement of the gold diggings liquor was well nigh universal and the saloon the great social center of the community.

The first strong protest against the liquor traffic came in 1855, when petitions came up to the legislature from El Dorado, Tuolumne and Santa Cruz counties praying the legislature to pass a prohibition law. The legislature did so; it passed a law prohibiting the sale of liquor within two miles of a State prison! The larger question of general prohibition the legislature put up to the people, and in 1855, sixty-one years ago, California voted on the subject — and went "wet" by 5,362 votes! The mining countries voted "dry," but the cities went "wet." Again in 1873 a strong effort was made to curb the liquor traffic. "In its two sessions the legislature of that year passed seven anti-liquor laws, and Governor Booth, although engaged in the wholesale liquor business, signed every one of them. All honor to him! The laws were aimed directly at the liquor traffic. Three of them made it a criminal offence to sell liquor to minors under sixteen years of age, within two miles of the State University or within one mile of the Napa Asylum. They declared that no saloon-keeper could collect a liquor debt over \$5.00 in amount. They prohibited the selling of liquor on election days during the voting hours. Then, to feel the public pulse on the temperance question, on March 18, 1874, they passed the 'local option and damage bill,' but the legislature found that they

were nearly fifty years ahead of public sentiment, for not only the Supreme Court but the people "sat down upon it" heavily. Wherever a local option election was held, whiskey came out ahead. Defeated in Alameda County by the close vote of 2,382 to 2,331, the temperance people carried the case to the Supreme Court, which declared the law "unconstitutional."

In Tinkham's "California Men and Events," from which I have quoted this information about the anti-liquor laws of 1873, occurs this interesting footnote (page 223): "A saloon has been near every California State Capitol, and in the second legislature many of the members became beastly drunk even during session hours. At Vallejo the saloon was too far distant and a new saloon was opened directly opposite the capitol. At Sacramento the saloon was too far distant and in 1871, the governor being a wholesale liquor dealer, they opened a 'well' in the basement of the capitol. That 'well' continued to flow until 1893, notwithstanding the fact that in 1880 they passed a law prohibiting the sale of liquor upon the capitol grounds or within a mile of the building. The legislators of 1886 and 1890 disgraced themselves and the state by their drunken carousals and licentious acts with women clerks. When the attention of the legislature of 1890 was called to their violation of law, morality and decency, the Senate refused to even take action on the resolution. In the session of 1893, the 'well' was again opened as usual but Assemblyman Bledsoe of Sonoma succeeded in having the infamy closed."

But though the local option law of 1873 failed, later laws have held and community after community has gone dry, until today Southern California and a large part of the central valleys are almost clear of the saloon. Prohibition was voted down in 1914, when a law so drastic and extreme that many anti-liquor people could not support it was defeated by some 180,000 votes. This year the issue comes before the people

under more favorable conditions. Two amendments are proposed — one enacting total prohibition of both manufacture and sale but not going into effect until 1920 — thereby giving those with money invested in breweries and vineyards some chance to dispose of their holdings or start new crops in their vineyards. The second amendment forbids simply the retail sale of liquor, thereby leaving the wine industry practically untouched, inasmuch as 95 per cent. of the wine produced in California is sold outside the state. This law does not go into effect until 1918, so as to give the saloon-keeper a chance to close out his business and learn another trade.

Whether this election goes “wet” or “dry,” and how effectively a prohibition law once adopted can be enforced — this is not for me to record — it will be part of the very interesting paper which my successor fifty years from today shall read at the Centennial Celebration of the Pacific School of Religion on “Social Betterment in California from 1916 to 1966.”

But the problem of public morals is not entirely a problem of the suppression of evil. One very hopeful thing about the modern point of view is that it is becoming more positive and less exclusively negative. We are learning the importance of overcoming evil with good. And so it is most encouraging in the line of social betterment to note in recent years the development of great movements designed to give people something better than vice, gambling and liquor with which to occupy their leisure time. Recent years have seen the development of public libraries, the utilization of schools and in some instances of churches as social centers, the inauguration of night schools and free public lectures of educational value. The saloon has found a commercial competitor in the humble and democratic picture show, and the automobile has given a new motive for saving money. The Sierra Club and the Federal Government are turning the attention of men and women to the mountains as California's great natural play-

ground, while every city of any size now has a system of playgrounds for boys and girls out of which shall yet grow a great system of evening social centers for young men and women.

The last few years have witnessed a notable awakening in the direction of prison reform and a new day of humanity and scientific care for the social offender is surely just at hand. On my desk as I write is the State Housing and Immigration Commission report, indicating that better and more brotherly treatment awaits the alien in the days that lie ahead. Vocational training is developing in our public schools and education is growing more practical, closer to the lives of the people. In every community troops of boy scouts are teaching boys ideals of courage, kindness, wood-craft, chivalry and self-control. Despite all our problems and our too obvious evils and injustices, the cause of social betterment goes on apace. Cities never before were so clean or so sanitary or had such visions of the city beautiful. Only one dread shadow lies across the land — the menace of the world war, the peril that we shall be dragged into this war or some subsequent war, and the onward progress of social betterment checked. Now we are fighting real foes — ignorance, vice, disease, poverty. What a tragedy if we should ever have to cease this battle for social betterment to go and waste our energies fighting other men who ought instead to be our allies fighting the real foes of all the human race!

To those of us who see all this, who realize the seriousness and magnitude of the social problem and who are nevertheless heartened and encouraged by the progress being made, there is one other great fact in the social awakening of the past fifty years which is especially significant — the re-discovery of the social gospel by the church. The old conception of salvation, as a matter of saving individuals one by one for a heaven hereafter, is steadily being enlarged and amplified to include social salvation, the building of the better social order of the

Kingdom of Heaven here on earth. Of course the church has always had an influence on social problems, even when professing to be concerned with the individual soul alone, but now this influence is to be definite, conscious, constructive. Books and sermons and courses of study on the Social Teachings of Jesus and the Social Mission of the Church permeate all denominations today. Foreign Missions have blazed a trail of practical social service in non-Christian lands and the church at home cannot be indifferent to social problems at her door. The social gospel is in part a rather unexpected reaction from the foreign missionary movement. Out of a movement which began as pure individualism has come, both for itself and for the churches at home, a social vision.

The influence of the church in arousing the conscience of the community on social wrongs is only just beginning. Until now it has been largely concentrated on the liquor problem, but it is destined to go on to the championing of human values in every department of life, in the spirit of the Master who "came to seek and to save that which was lost" and who "went about doing good."

To the author of that paper fifty years from now I can only say that while we have made some progress in our half of the century, we have left a lot of interesting things uncompleted which may well keep the next fifty years fairly well employed.

Some of the achievements in the realm of social betterment which we feel the need of and for which we hope, in our more optimistic moods, the accomplishment of which we trust his readier pen shall at last record in that far-off October morning in 1966, are:

- (1) The rise of a full generation of men and women who have never seen a saloon, or known the taste of liquor.
- (2) The achievement of a single standard of morality so that prostitution shall seem as remote to the people of 1966 as dueling seems to us.
- (3) A complete system of public recreation superseding the

commercialized and often harmful amusement life of today — great games and pageants and amateur plays, together with great public parks, recreation centers, buildings for bowling, pool and billiards, gymnasia, and swimming pools.

(4) Progress toward industrial democracy, with employers and employees bound into co-operation by great systems of social insurance, profit sharing and democratic industrial control.

(5) Cities beautiful, sanitary, convenient because scientifically planned, with adequate schools, parks, factories, stores, homes and transportation facilities.

(6) A new penology with farms, instead of prisons, the indeterminate sentence, and reformation, not revenge, the goal — the prison an efficient hospital for moral diseases.

(7) A World-State wherein the present war shall seem as far in the past and as impossible of recurrence as the Civil War of our own country, which had just closed fifty years ago, seems to us today.

It is a large and interesting program of social betterment, — is it not? What fun it will be for me, an old man then of eighty-seven, a little deaf probably, a little doubtful about the newfangled social doctrines of the youngsters who are teaching in the Pacific School of Religion, what fun for me, I say, to come back and sit in the front row and listen to the paper on Social Betterment from 1916 to 1966! Really I believe I will plan to be there!

CHAPTER VIII

RELIGIOUS EDUCATION

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Religious Education for our purposes is to be construed narrowly, as distinct from college work, seminary work, and the traditional church work. Specifically, our subject refers to Sunday-school and young people's work which has an education ideal.

In reviewing the past and projecting the new there is a regrettable disposition to be unduly critical, even disdainful, of days gone. It is easy to caricature the old, but it is neither fair nor profitable. The work was good enough at least to have prepared the way for this more fruitful epoch. No age is to be judged by its uncouthness, but by its fidelity. Our solicitude must always be faithfulness to the light, that new light may break forth. A new term never comes in evolution except the prior term has been made to yield its contribution. If we have reason for gratulation it is because the age just gone did so well. The way to facilitate our evolution is to exploit to the utmost the genius of our own age.

In the former age psychology was based largely upon introspection. It was descriptive; the mind was divided into faculties. What the student of psychology found in his own mind by way of powers and processes, he described. The mind so described was reckoned the mind of the human. All humans were that way; the child was a human and had all of the same powers in greater or less degree. What things were good for men should be good for children; subjects interesting to men were normal for children. With no ap-

preciation of the individual, little wonder that the *subject* became engrossing to the teacher, rather than the child. Notwithstanding the wiser teaching of Comenius, of Rousseau, and of Froebel, prevailing principles were unenlightened, particularly in religious education. A new day came with the observational study of genetic psychology, the study of the mind's becoming. Categories and charts and tests for observing and recording the facts of an individual mind were devised. Perhaps a thousand six-year-olds were tested in the aggregate, till a six-year-old was really well known in his powers of imagination, memory, will, his interests and social proclivities. Thus every age was studied till the depths, shallows, dangers and tidal movements in the unfolding life of the child were charted. The method was revolutionary, the results epoch-making. The new psychology was followed by the new pedagogy, chiefly in the last quarter of last century and early years of this. Religion as taught in the church was the last realm to feel the new impulse. There are reasons for the church's conservatism which we have no time to review. On the whole, her conservatism is a valuable characteristic. So we say, and mean it, but it is hard to bear patiently with obstructionists in a path so clear and reasonable as religious education.

In the narrower sense, the history of religious education upon the Pacific Coast cannot be written for longer than perhaps ten years. Only eight years ago the International Sunday School Association authorized the preparation of graded lessons. With these began the popularizing of ideals of Sunday-school work which were of great value. Formerly Sunday schools were looked upon as agents to preëempt new territory for denominational propaganda, as a means of so indoctrinating and biasing the children as to make them inhospitable to any other brand of piety, as a means of providing recruits for the local church, as an agency among children for insuring the soul's salvation. With the era of graded lessons, ideals

more adequate than any of these were lifted up. The Sunday school was set forth as the church at work teaching and training, to the end that boys and girls might realize their full development in religion and conduct — gladly aware of God, intelligent of the history and content of religion, practiced in the Christian behavior which marks one as both good and useful.

The center of attention, the regulative factor in the new work, is the child. Nothing has value that has no value for the child — neither the church, nor the Bible, nor the ark of safety, nor statistics, nor “success.” The approach is by way of the child. What manner of creature is he? What are his instincts? In what sequence do they appear? What are his appetencies, his social interests? What are his reactions to given material and method? What does he like to do? These findings determine the material and method by which religious education is carried forward. It was once taught that meat was good for men, milk for babes; but men, very sure that meat was good, strong food, minced it into words of one syllable, mixed it with water, and fed it to babes as milk.

In Denver, at the 1902 Convention of the International Sunday School Association, the matter of graded lessons was for the first time permitted to figure in the discussions. Two objections to the plan appeared: First, the cost of so great an output of new literature in addition to the continued stream of uniform lessons; second, the underlying assumption of the proponents that, for teaching, some scriptures are better than others. The antis felt the latter implication intolerable; for if some scriptures are better than others, others must be worse than some, — which was sacrilege. The proposition was defeated, except that Beginners' lessons were authorized, with the proviso that when issued they should not bear the imprimatur of the Association [sic]. The Religious Education Association, born the same year, started a lively propa-

ganda to infuse religious teaching with the educational ideal. Three years later the Convention of the Sunday School Association held in Toronto, went so far, under stress, as to authorize senior graded lessons, in addition to those for the beginners. This was no practical gain, though perhaps a moral one. In 1908, after six years activity of the Religious Education Association, and statesman-like personal work by Pres. W. N. Hartshorn in particular, the Louisville Convention, without opposing vote, authorized the graded lesson system complete.

A general Sunday School advance waited upon this action. Teacher training being practicable without concerted action (unlike preparation of lesson courses), some development of the teachers' meeting and normal class had already appeared under the name of teacher training. But now, being founded upon the new psychology, the new teacher training was in an inhospitable atmosphere wherever uniform lessons were used, for they were confessedly prepared in disregard of the psychology underlying the new training. Not until graded lessons came, therefore, in 1908, confessing their debt to modern psychology, did teacher training have its opportunity. Since that date, eight years ago, graded lessons and teacher training have gone hand in hand as practical stress points in all Sunday-school work. Since that signal year, the history of religious education, as we are viewing it, has been gradually unfolding. Since that date all the denominational secretaries of religious education (I have known nine of them) have appeared upon the Coast. Beginning the same year, 1908, the annual reports sent by its district secretaries to the International Sunday School Association have grown until at the present time they must answer sixty-six questions, instead of forty-six, — the additions being chiefly concerned with the educational aspects of the schools, grading, lessons, teacher training and institutes.

Since 1910 the Baptists have had an educational specialist

on the Coast, and since 1914 a second. In the same period the Methodists have had one for two years, the Presbyterians one for the entire period and one for four years, the Disciples have had one for five years, the Episcopalians one for two years (whose time, however, is divided), the Congregationalists one for the entire period and a second man, of marked educational ability, though without the title of Educational Secretary. These men have promoted religious education, particularly among their own churches and schools. The spirit of co-operation has been better exhibited among these also than among any other denominational agents of my knowledge. These secretaries have organized the California Sunday School Council to help each other in fellowship of ideals and of methods of work, and by co-operating in the conduct of joint institutes of religious education. A similar council was organized in the Northwest, including all men employed in Sunday-school work. We have held many institutes together from year to year, with abundance of good will, growing mutual respect, and good educational results. The secretaries of the Northwest Council have together (sometimes with the co-operation of the secretary of the International Sunday School Association) carried through a series of institutes in the Puget Sound country, one in the Inland Empire, another in the territory along the Columbia River, another in the Willamette Valley, and one among the colleges and college towns of Oregon.

Statistics have been sought in the preparation of this paper, in order to make a somewhat explicit showing of educational gains. The facts most available — and also most significant — concern the use of graded lessons and the provision for teacher training. No one can be more aware than the writer how variable is the weight to be allowed to the several returns, but notwithstanding this discount the figures will have meaning and value.

In Western Washington progress in the use of graded les-

sons appears in these figures: In 1912, 38% of schools employed graded lessons; in 1913, 48%; 1914, 40%; 1915, 39%; 1916, 45%. The weakness of these figures is their failure to indicate how widely throughout each school graded lessons were used. It may be assumed, however, that the school that begins the innovation usually employs the better lessons for all children up to twelve years of age.

In Northern California, in 1910, 40% of the schools reported use of graded lessons; in 1911, 35%; in 1912, 43%; in 1914, 50%. Records of other Coast states are too meager for use. Baptist reports of the current year for Oregon, Idaho, Nevada and Utah show graded lessons used in at least three departments (probably the Beginners', Primary and Junior Departments, i.e., up to twelve years of age) by 49% of the schools.

Congregational statistics from one hundred and thirty typical churches in the Coast states show that in 1911, 70% used graded lessons; in 1913, 80% used them in at least three departments; while in this current year, 75% used graded lessons in at least three departments. It is a bit disappointing that there should seem to be a 5% loss in the last three years. If this be the fact it points the need of repeated explanation and commendation of the newer type of lessons. Experience shows that the second year of their use is almost as problematical as their original introduction into a school. Many high hopes of a panacea have fallen during the year; the new lessons, with an explicit printed aim for each lesson, have disturbed the teacher's former comfortable use of homily and platitude. Moreover, makeshifts are not so easy in case of absent teachers. Unless, therefore, the attention is kept fixedly upon the child and *his* needs and definite efforts are made to conform everything else to this regulative ideal, disappointment is likely to ensue. Figures are not available to show the growth of the same movement among Presbyterian and Methodist schools, but I recall Dr. McFarland's testimony that the early demand for graded lessons among the Methodists

was five times the expected number. The energy of the Presbyterians in pushing graded lessons is matter of common knowledge, especially their own "modified" graded lessons.

Graded lessons and teacher training have been associated in their introduction. Their relation is vital. The explicitness of aim in each graded lesson almost compels the teacher to do skilful work, involving study of the pupil and of the art of teaching. On the other hand, if one be a skilful teacher, nothing less than adapted (i.e., graded) lessons will at all suffice. The uniform lessons are so at variance from good practice in every other direction as not to be tolerated by the trained teacher. We are fortunate in having the work of the curriculum so well done by several hands. The outline of a Bible School curriculum by the late Professor George Pease is the best curriculum outline prepared upon any subject to date. (This upon authority of a University professor of the department of education.) With scientifically prepared lessons great impulse has been given teacher training; just as a new and useful invention, like wireless, brings apprentices flocking. There are ten or a dozen courses in teacher training current, dotting the calendar since the date of Hurlburt's first Manual for the Normal Class. The courses vary widely in value. Some are but manuals of grouped memory material and rule of thumb maxims about teaching. At the other extreme we have books which are themselves ensamples of the art they seek to teach.

Statistics show that in Southern California $7\frac{1}{2}\%$ of all schools had teacher-training classes in 1907, and for later years, at intervals, $5\frac{1}{2}$, $6\frac{1}{2}$ and 7% . In Northern California $2\frac{1}{2}\%$ had such classes in 1907, and $7\frac{1}{2}$, 10, $7\frac{1}{2}$ and $12\frac{1}{2}\%$ at intervals since. The reason for this low figure is somewhat apparent when we note denominational figures for teacher-training classes. When classes recognize denominational attachment they are often indifferent whether the Sunday School Association (interdenominational) has any report of

that fact. Yet it is certainly worth while to take pains to report all the facts to such a central office.

In the Northwest the Baptist figures show the following growth: In 1912, 18% of the schools had teacher training; in 1914, 22%, and in 1916, 29%. The Congregational reports, from one hundred and thirty typical schools on the Coast, reveal teacher-training classes in the following ratios: 1911, 25%; 1913, 41%; 1915, 33%; 1916, 49%. If in this year's figures we include one-half only of such schools as hope or expect to start teacher-training classes this fall, the percentage will rise to 53%, — a showing full of promise. While no figures are available for other communions, the Presbyterians may be mentioned as doing excellent work in certain districts. In Tacoma the First Presbyterian Church has graduated nearly one hundred from the First Standard Course, has an alumni association, and reports that nearly all its force has been trained and that no person is placed in regular control of a class who has not had the equal of this training. The church at Baker, Oregon, has graduated about fifty from the first and advanced courses. The Sunday-school teachers of First Church of the Disciples of Christ of Portland voted that on and after Jan. 1st, 1915, no teacher should be considered eligible who had not a diploma for at least a first standard course. This terminal date gave them two years to qualify. They had placards in conspicuous places announcing their action, designed to spur themselves and to acquaint their church public with their worthy purpose. The morale of the force improved immediately, and the skill of the teachers in due time. As a result the school grew notably in efficiency and in numbers, — the public rating high the work which the teachers had rated high.

The modern movement, then, is but about eight years old. Theretofore there was agitation and the setting of guide-posts. Only after graded lessons and a body of usable literature on teacher training had issued was a *movement* possible. That so

much has been accomplished in creating wholesome discontent, high resolve, and actual endeavor is reason for thanksgiving and courage. Public opinion is hard to change if the proposal is not susceptible of physical demonstration. The present movement had negative demonstration, inasmuch as the old order of teaching failed woefully of adequate result. The positive demonstration is only now being delivered in young Christians confessedly better instructed and better trained, and that in numbers far beyond the yield under older methods of culture. The new system had been in use but a few years when the District Secretaries of the International Sunday School Association, after collating their figures, concluded that the graded lessons were calculated to lead to discipleship in numbers not less than three times as high as under uniform lessons. As over against any discount which the conservative may wish to make of this figure, it must be borne in mind that with the longer use of graded lessons by trained teachers the ratio is likely to go higher.

Occasionally we confront impatience of the whole business of scientific teaching of religion on the part of objectors. Their stress is upon love and example and reliance upon the Holy Spirit. The objection is not without color of merit. One recalls that Rome's days of greatest forth-putting and power were before the epoch of the schools and that she was sinking when her schools most flourished. As between an institution and a person no one would hesitate, nor as between rule of thumb and wholesome contagion. But why not a wholesome contagion *and* technical qualifications? Schools do not make power; personality does. Yet when personality essays to teach, teaching must be well done or personality itself is discounted. Whether to have schools or not, is not a matter of debate. The school is a *datum* in our American life, and the teacher, too, so that our real solicitude is to make the teacher skilful enough so that his personality and his wisdom may not suffer discount.

The training of teachers must be undertaken by every church for its own constituency, either by its own instruction or in union with others in some community class. Every church must expect to have to do this. There is no central supply. Being a labor of love, Sunday-school teaching cannot be expected at too heavy cost to the teacher; training must be provided which is at once convenient and inexpensive. When all our churches accept this view of the case there will be raised a new and more competent teaching force. And the inevitable removals of trained teachers will not impoverish the church, for inevitable removals will bring teachers similarly trained by other churches. Further, I plead for the formation in each church or town of a guild of Sunday-school teachers. The ancient guilds set the terms of apprenticeship, jealously guarded their good name, saw that no member lapsed from the ethics of the fraternity, promoted the prosperity of the guild. Whether it be called an alumni association or a guild or whatever, a great reinforcement of the program of efficiency will be found when some such abiding union is formed. Our teachers need a kind of professionalism — not commercialism, but professionalism — by which I mean a blend of a sense of a high calling and of preparedness. Dignity, fidelity and efficiency would all be helped by this advance.

The Jews have been remarkably energetic in the matter of religious education, both in the curriculum and in teaching. The way has been well led by the liberal Jews of New York City. In San Francisco, Portland, Seattle, Sacramento and Los Angeles modern graded lessons are used. The usual session is two hours; in Beth-Israel, Portland, it is two and one-half hours. The women teachers in Temple Emanuel, San Francisco, are all public-school teachers, hence well trained and professional in the good sense. A special synagogue, separate from the temple of worship, is provided with assembly room and ten large classrooms. Each of fourteen

classes has about thirty members. Rabbi Meyer is eclectic in the lessons. Some are Jewish, some are from the International Graded Series; wherever he finds what promises usefulness he makes requisition. Six college-bred young men have undertaken to teach the boys in Temple Emanuel. Teachers are paid \$15.00 per month; those who teach Hebrew as well as English receive \$25.00 per month. In Portland the physical equipment is not so good as that described in San Francisco, yet much beyond that of the average Christian church. The Portland synagogue is a good demonstration of efficient religious education. Teachers are paid for their services, as in San Francisco, just as the Rabbi is paid. It is worth pay, they say, and they have to pay to get the worth. The president of the society has exclaimed warmly, "If we have to economize anywhere, it will not be on the teaching, but on the Rabbi!"

I have been interested to inquire into the religious education of the Roman Catholics. Its matter and method have undergone no essential change for four hundred years. The system was evolved by Loyola, a genius, and is still his as when founded. The purpose of the teaching Jesuit is to impregnate the child's mind with the dogma of the infallibility of the church and its authority. The child is taught, therefore, to accept religion and salvation as a somewhat to be handed out by the priest, coming always through the church and of supreme value. Teaching religion is therefore always an apologetic for the church. This attitude toward the church, accepting blindly its authority and supremacy, naturally creates an attitude of mind inhospitable to modern science, where openness of mind is prime, and willingness to follow the facts is final token of mental integrity. With the Jesuit, truth is not ultimate; the church is ultimate, and truth is prized to bolster the church and in so far as it bolsters the church. Teachers in Jesuit schools teach their own systems solely. The Jesuits never attend a normal school. The

same catechism is taught to little children as to the mature convert. The parochial school is growing rapidly, and for reasons independent of skill in teaching. The Roman church is making great outlay on the Coast for new schools. There is great development of a material sort, but in matter and method the church is static.

I have had the privilege of an unhurried conversation with a Christian Scientist who has been for years a devoted teacher, — I think she called herself so — in a Christian Science Sunday school. Yet her first word disclaimed the effort and propriety of teaching the children. Rather the child must be encouraged to make his own observations and reflections. Their manual forbids instructing the child. Rather shall they “demonstrate” and encourage the child to use the same material as is appointed for their elders and upon this make his own reflections. There is hinted a truth here, that individualism is not to be pressed out by any system, but that a child must be himself and develop his native genius. The query arises, however, whether that can be promoted by the twenty-six lessons which are appointed all the devotees and are repeated every six months by old and young: “God,” “Spirit,” “Christ,” “Man,” “Life,” etc. One cannot escape the conviction that in the educational program of the Sunday schools there is the same confused thinking that characterizes the philosophy of the movement. The writer regrets that the rules of the Scientists forbid any onlooker, and therefore he has not been able for himself to see just how they conduct a school without teaching. However much the purpose to teach the child is disclaimed, teaching is done, devotedly and successfully, through the reiteration of sharply defined doctrines in season and out. The result of such teaching has not had time to appear sufficiently in mature life. Educators watch with interest and solicitude.

May we, in this survey, enter a plea for an improved architecture that shall take account of the needs of the modern

Sunday-school? Many of us are old enough to recall the development of church architecture from the meeting-house of one room to that of two rooms, the church and the lecture room, which was also the Sunday-school room. We recall the addition of a third room for the infant class. Then followed in the '80s the Akron plan for the Sunday-school, in which the school assembled in a large semi-circular area and for study retired to alcove classrooms below and above in the balcony. Most architects have advanced not at all beyond this, whereas the requirements have gone far forward, demanding separate department rooms so shut off as to permit of independent and graded worship, with segregation for classes.

The Missionary Education Movement has operated upon the Coast three years. As the name indicates, the movement has distinctly an educational ideal. The instruction takes account of the psychology of the growing mind of which we have been speaking, of adapted material (which is but another phrase for graded lessons), of times and methods of presentation, of expressional activity, which are the remaining segments of interest in modern religious education. The annual summer Conference at Asilomar has abundantly justified the undertaking. Each year about one hundred have been in attendance, have been met by a picked faculty, and have professed so many cases of enlightenment and transformation as to prove the educational worth of the venture. At Seabeck, Washington, a similar Conference was held for the first time last summer and with unexampled success in a first meeting. They are going forward with enthusiasm. Because of its educational value I dare take time to speak of an outgrowth of this. On September 23d our territorial secretary of the Missionary Education Movement left for a tour of the near Orient (near to us) with a party of six. The rate charged is about \$150.00 less than is charged by Cook & Son, or Raymond, for the same one-hundred-day first-class tour, personally conducted. The party is to visit mission stations

in Hawaii, Japan, China and Korea, for this purpose getting off the beaten path. The usual places of interest will be visited also. There have been three similar tours, to my limited knowledge. The educational results in first-hand knowledge, unshakable conviction and ardent interest have always appeared. It is neither necessary nor fitting at this time to draw the picture of such individual transformations. It is enough to mention that this is to be the policy of the Pacific Southwest Territorial Committee of the Missionary Education Movement. Next year again, in the fall, a party will be escorted to Latin America on a similar errand. Half the places are already bespoken. Educationally we believe great results will appear in the release upon the home churches of ready testimony and warm advocacy of missions by the returned voyagers, who will have seen with their own eyes.

A few words regarding the Christian Endeavor Society. Only latterly can this Society be said to have cherished an educational aim. Heretofore its energies have been absorbed in religious exercise, fellowship, and varied helpful activities. This summer for the first time some hundreds of Endeavorers gathered at Mt. Hermon to receive systematic instruction and do assigned work. It marks an epoch. It is a sign of the times and to be measured as such rather than for what has already been done. This sort of summer assembly for young people is not new to the Methodists and the Baptists. Both of these for years have maintained this blend of inspiration, instruction and fellowship. Moreover the Baptists, beyond any others of my knowledge, have promoted an educational program throughout the year for their young people. The field secretary responsible for Sunday school interests is at the same time responsible for young people's work, and the development of study classes in Biblical, missionary and doctrinal courses. Forty-five per cent. of the societies in Oregon, for instance, have such guided study groups, enrolling 15% of the membership.

This paper has endeavored a survey in a field where much must be perceived as being beyond the reach of figures and tables. Is not the inference plain? There is a rising response to the needs of our day for educational adequacy in religion. Those who travel much among the churches and who receive the constant stream of correspondence from ministers and laymen are not left merely to inferences. The facts are plainer than plain. Our people want to know how; little of the hortatory, much leadership, much patient help. Would that our School of Religion might do the following things for our churches: First, train all candidates for the ministry to have an understanding of the factors of true religious education and to have facility in putting such knowledge to work. Second, train some men to be directors of religious education for large churches, especially with a view to directing the religious education of a group of churches, whether of one denomination or of several. What strength, spirit and efficiency could come to the schools of a town through such leadership! Third, make outreach to the churches, co-operating perhaps with denominational secretaries of religious education. Within limits, the church feels a tonic in the background and breadth of the academic treatment of the problem. Fourth, operate a model school, whether a church school, or a school under her auspices, wherein principles taught here may be demonstrated, where students may learn by doing, where experience may furnish the professors a salutary check lest they teach too many things that aren't so. Moreover, a school like this ought, without presumption, to take the lead in religious education, reaching out through correspondence courses — a great service — through expert consultation and advice, through systematic institutes, and through frequent addresses in conventions. It would seem that if only we might take this tide at the flood it would lead to the great good fortune of the churches and to an epochal period for the Kingdom.

CHAPTER IX

RELIGIOUS WORK AMONG IMMIGRANTS

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Seventeen years before the founding of Pacific Theological Seminary, within two years after California came into the possession of the United States, two hundred thousand immigrants were added to the scattered population of the territory. They came from every state in the Union and from nearly every country in the world. Six years earlier Marcus Whitman had made his memorable ride across the mountains to save the Oregon country to the United States, and had brought back with him a party of a thousand immigrants, the first of that long stream, almost continuous from that time, who turned the scale from English to American influence in the Pacific Northwest.

They were true immigrants, those daring adventurers across the mountains into the great country "where rolls the Oregon," and, as Bryant imagined, "hears no sound but its own dashing." Even more so were the Forty-niners, to whom California meant little more than a vision of quick wealth in a foreign country. The Oriental immigrant landing at Angel Island on the Pacific Coast, or the South European landing at Ellis Island on the Atlantic, is not more alien to his new environment than were most of the immigrants to the Pacific Coast up to 1850.

Though many of them were Americans, yet there was a very large proportion who had never known the spirit of American life and institutions, and who were as little in touch with American political ideals as with American religious ideals. There is much evidence to warrant the belief that

the plan of winning California from Mexico was inspired in the interest of slavery; later an attempt was made in the territorial legislature to establish a Chinese coolie system which should be practically equivalent to slavery. So that, without recalling the dark days of crime and lawlessness in San Francisco and other parts of the state, we may accept it as a fact that there was great need for religious work among the early immigrants to California. An old Negro in the South told me that his impression of California was of a place where Southern white men went when they had to run away and hide.

In view of the present distinctive character of Los Angeles as a city of churches, it is somewhat of a shock to learn that from 1858 to 1864 Protestant ministers had almost given up hope of doing any religious work in that city, and few if any religious services were held there during this period except those characteristic of the mediæval type of religion practiced by the Roman Catholic church in Mexico.

It is plain then that the whole history of religious development on the Pacific Coast is a history of work for immigrants, — unless one excepts that branch of religious work which has been the most neglected, missions for the native Indian tribes of California.

We are all, who live this side the Rockies, either immigrants or the children of immigrants, and the religious conquest of this great territory, which seventy-five years ago was practically a heathen land, its transformation from a land of savages and desert wilds to an ordered and progressive civilization, accepting and following the highest ideals of education and religion, within the lifetime of many who celebrate this semi-centennial, is certainly to be classed among the great achievements of Christian history.

But this paper pertains more particularly to religious work for those later immigrants on the Pacific Coast who have come into a society already organized, and have brought with them somewhat distinct types of social and religious life.

It is not until a relatively advanced stage of the religious development of a community that it recognizes an obligation for missionary work among its newer alien elements, the immigrant population. The struggle to establish religious ideals in the life of a community, during the early years of its history, is usually so intense and absorbing that the church has little thought to spare for the stranger in the gate. Churches in California mountain towns fought for their very life against flagrant vice and rampant materialism, and it is not surprising that the particular task of interpreting American Christianity to alien immigrants with a different conception of religion, or with none, should have been generally neglected. Self-preservation is the first law of a religious organization as well as of a human being, and the individual salvation of the church, salvation from the dismal swamp of a materialistic civilization, necessarily preceded an effort after the social salvation of the alien elements of the community.

To a very considerable extent these conditions still prevail in the valley and mountain towns of California and in the new districts of Central Oregon and Central Washington, and in the remoter and less accessible parts of the Puget Sound country. Yet in a very remarkable way the Christian churches of the Pacific Coast have asserted their majority in religious development by evidencing a keen sense of obligation for such work among immigrants.

In this paper I shall first study the numbers and nationality of the immigrant population on the Pacific Coast and their religious antecedents, next take up a consideration of the foreign-speaking churches, and finally describe the more definitely missionary enterprises for immigrants.

The United States Census of Religious Bodies calls attention to three classes of churches among immigrants in the United States (1) those which seem to be the result of evangelistic or mission work by denominations themselves made up largely of native Americans; (2) those which include coherent groups

of immigrants naturally affiliated with particular American denominations, and (3) those connected with denominations imported directly by the immigrant communities and composed solely or largely of immigrant members. I shall discuss the second and third classes together, treating of the first class afterward as demanding the type of work most naturally suggested by the idea of religious work for immigrants. That is, we shall review, *first*, the religious work that is being done largely by the immigrants themselves in their own communities, in their own languages, generally in church organizations brought with them from their own lands, and under immigrant ministers of their own race (perhaps partly trained by special institutions in this country)—these churches being self-dependent or aided by their own home missionary societies or by American missionary organizations; *second*, the religious work which American churches are doing in missions for different races of immigrants, largely with American workers, either through local initiative or under the general supervision of some mission board. The organizations included under this head sometimes approximate those of the first type, and differ from them, as much as in anything, in their dependence on the financial and moral support of native American religious organizations. A *third* grouping might have been made, to include those forms of religious work for immigrants which do not emphasize the alien origin of the persons ministered to nor segregate them into racial groups, but in a thoroughly cosmopolitan spirit welcome and assist the stranger without regard to race or color or previous condition. If it should seem that this kind of religious work for immigrants exists only as an ideal, incapable of realization under present ordinary conditions, we can at least consider whether there are not some secular organizations, like public schools, labor unions, lodges and political clubs, which have definitely accepted this ideal and are practically working it out, and whether it is not a desirable and realizable ideal,

toward which the missionary thought and effort of American churches ought to be directed.

I. Numbers, Origin and Religious Antecedents of Immigrants on Pacific Coast.

There were more than two million persons, foreign born or of foreign parentage, in the states of Washington, Oregon and California in April, 1910, being 48% of the total population. About half of them were born in this country of foreign parentage, and so, to a greater or less extent, according to their capacity for assimilation or the favorable condition of their environment, Americanized.

In view of this very large proportion of immigrants from other countries and their children of the first generation, making *every other person* on the Pacific Coast either foreign born or of foreign parentage, it is a relief to our natural apprehensions lest Americanism be swamped, when we learn that 680,000 of this two million are of British stock, 650,000 are from European countries that are non-English speaking but generally of the Protestant faith, while only 450,000 are from Roman Catholic countries of Europe, 75,000 from Greek Catholic countries, and 110,000 are of Oriental stock.

On the other hand we must remember that the character of the immigration has changed greatly in recent years, that the number of immigrants to the Pacific Coast from Northwestern Europe has increased only 50% in the decade from 1900 to 1910, while the number from Southeastern Europe increased 232%. Meanwhile, the *total* population of the district increased 73%, so that the new immigration from Southeastern Europe, which has pressed immigration problems upon the attention of all thoughtful Americans so heavily during the last few years, increased three times as rapidly as the total population of the Pacific Coast.

In a population thus made up, with 16½% British stock, 16% Continental Protestant stock, 13% Roman and Greek Catholic stock and 2½% Oriental stock, the question of the

religious affiliations of these two million immigrants and their children, — this not yet completely Americanized half of our Pacific Coast population, — becomes very significant. Are their religious affiliations such as will emphasize ideals of personal character and social relations calculated to strengthen and build up a Christian democracy? Or will they foster and perpetuate superstition, ignorance and a blind yielding to ecclesiastical authority?

It is a mistake to suppose that the immigrant *per se* is a menace to our country. Half of almost any audience you are likely to face in church or elsewhere would disprove such an idea by their own distinct contribution to the best life of the nation. Not even the much maligned Oriental is a menace because he is an Oriental. An alien religionist who worships ugly painted clay gods, or has low standards of sexual morality, is a menace to our civilization, not because of his race, but because such beliefs and practices pollute the spiritual atmosphere we breathe. So the religious origin and habits of the immigrant who comes to the Pacific Coast should concern us much more deeply than the geographical location of his home and the language he speaks.

No figures are available, as far as I know, indicating the proportion of those two million who are members of a church, or how they are divided among Catholic, Protestant and Oriental religious bodies. But of the total membership of all religious bodies on the Pacific Coast, as reported in 1906 (only one-third of the total population), just 50% were Roman Catholic, 47% Protestant and 3% belonged to all other religious bodies, including Jews, Buddhists and Mormons. We may suppose that a considerably larger proportion of the immigrant population than the one-third reported by the census for the total population is affiliated with some church. The custom of the Catholic countries to enroll all members of a family, and of Jewish congregations to enroll only the head of a house, makes the figures of membership in these

organizations rather uncertain, but we may assume from the practice in European countries having a state church that a large proportion of the immigrants from those countries would be nominally members of some church, Catholic or Protestant. Hence of our two million immigrants and children of immigrants in 1910, probably at least a million were connected with some church, and of these more than half were Catholics.

According to the percentages of total immigrant population, about one-third of this million use English as their mother tongue, and perhaps a third more have adopted it. The census of Religious Bodies reports in 1906 that there were 208,357 persons on the Pacific Coast in religious organizations using a foreign language in their church services.

In 1910, the number of members in such churches would probably have been about 320,000. *These fellow Christians, of other races and other languages, and the large body of non-English-speaking immigrants who have dropped away from whatever church affiliations they might have had in their own land,* are the ones about whom we should be especially concerned. The English-speaking immigrants and the children of immigrants who have been educated in our public schools should fit naturally and easily into our religious, as they do into our social and political life. If they *do not*, something is seriously at fault in our American churches.

II. Immigrant churches.

It would be a very narrow point of view which should assume that all religious work for immigrants must be done *de novo*, that there is nothing in the previous religious history of the immigrant's life which can be of use in an American Christian community. Hundreds of thousands of immigrants, of course, in the beginnings of our national history, brought with them, like the immigrants of Plymouth, an ideal which was to influence strongly the whole course of our national development. And even among the later immi-

grants, who have poured in upon us in such floods during recent years, there were not lacking great companies of men and women whose faith was a bulwark of moral character and an organizing principle of society.

A discussion of religious work for immigrants must take careful account of the indigenous religious life of the immigrant, and of the strong constructive forces which proceed from the ecclesiastical organizations the immigrant brings with him to this country.

No one should carelessly assume that a study of religious work for the immigrant need consider only definite missionary enterprises of distinctly missionary churches. Though Baptists, Congregationalists, Methodists, Presbyterians and Episcopalians are noted by the census report as being particularly active in mission work for immigrant communities,—Congregationalists having 8.2% of their churches using a foreign language,—yet such bodies as the Evangelical, Moravian and Reformed churches and the Roman Catholic church have about 40% of their churches made up of immigrants who use another language than English in their services, while the German and Scandinavian Evangelical and Lutheran churches are large and vigorous denominations made up almost entirely of immigrants and brought with the immigrant when he came to this land. The significance of the religious contribution which such immigrant churches and denominations are making to the religious life of the country, and very notably to our Pacific Coast region, is, I think, very inadequately appreciated.

In 1906 the United States Census reported 965 organizations in the Pacific Coast states as using a foreign language in their church services, 355 in Washington, 158 in Oregon and 452 in California. In these 965 religious organizations, twenty-one different languages were used, Armenian, Chinese, Croatian, Dutch, Finnish, German, Greek, Hebrew, American Indian, Italian, Japanese, Lithuanian, Magyar, Norwegian,

Polish, Portuguese, Ruthenian, Slavic, Spanish, Swedish, Syriac, Welsh. The members of these foreign-speaking churches comprised $22\frac{1}{2}\%$ of all the church membership on the Pacific Coast. The percentage in California is larger than in the other states, on account of the large number of non-English-speaking adherents of the Roman Catholic church, — Mexicans, Italians, Portuguese, etc.

It is certainly a significant matter when one out of every four or five persons connected with the churches on the Pacific Coast worships God in a foreign language. There is evidently a large amount of religious work being done for or by the immigrant, of which few native American religious leaders have any comprehensive knowledge. It is so easy to regard difference of language as an almost insuperable barrier, with the result that these foreign-speaking churches are almost completely isolated from the fellowship of the American churches.

There are ten distinctly American denominations represented in the Pacific Coast states which have churches using a foreign language in their services, — Baptists, Congregationalists, Methodists, Presbyterians, Episcopalians, Cumberland and United Presbyterians, and Disciples, Friends and Salvation Army. Besides these the German, Swedish, Norwegian and Danish Lutheran churches, the Swedish Mission Covenant and other Swedish Free churches and the churches of the Evangelical Association, are largely made up of immigrants using a foreign language in their services. In addition to these Protestant denominations there are represented also foreign-speaking organizations of the Roman Catholic church, the Russian, Greek, Slavic and Servian churches, the Jewish synagogues and the Buddhist temples. San Francisco has a Hindu temple, where, however, English is the language of the service. It has also a Greek Catholic church. Oakland is the residence of a high ecclesiastic of the Servian church. The Japanese Buddhists claim twelve temples on the Coast

with 3,165 members. The Sikh religion, to which the Punjabi Hindus in America give allegiance, is taught and practiced in a temple in Stockton, Cal., and in another in Vancouver, B. C. The Chinese temples in the Coast states can hardly be classified as organizations doing any religious work of any kind for the Oriental immigrant. The directories of our Pacific Coast cities show that Spokane has twenty-five Protestant churches for immigrants using a foreign language in their services, and one Catholic; Portland, 40 Protestant churches or missions and three Catholic; Seattle and Tacoma, 71 Protestant and 2 Catholic; Los Angeles, 65 Protestant and 4 Catholic, and the San Francisco Bay region, 83 Protestant and 8 Catholic. Probably more than one-third of all the religious organizations among immigrants using a foreign language are found in these centers of population.

Of the Protestant denominations having churches among immigrants on the Pacific Coast, Congregationalists report 60 organizations, Baptists 97, Methodists 111, Presbyterians 37, including altogether about 22,000 persons. The large majority of the Protestant immigrants or children of immigrants on the Pacific Coast using foreign languages in their religious services belong to the Lutheran and Free churches of Germany and the Scandinavian countries, probably not less than 125,000 persons. Congregationalists have churches or missions among Indians, Armenians, Mexicans, Chinese, Japanese, Hindus, Italians, Finns, Danes, Norwegians, Swedish and Germans. Baptists have missions also among Russians; Methodists and Presbyterians among Koreans. In addition to most of the nationalities mentioned, Methodists on the Pacific Coast have 40 German churches, 20 Swedish, 21 Danish-Norwegian, 22 Japanese, 8 Chinese and 22 Mexican churches or missions. Presbyterians have 9 Mexican churches or missions, 7 Japanese, 4 Chinese, 12 Indian, 2 Armenian and 2 German. Baptists have 34 Swedish churches, 19 German, 11 Mexican, 6 Chinese and 2 Japanese. Congregationalists

have 30 German churches, 13 Japanese churches or missions, 9 Chinese churches or missions, 6 Scandinavian churches, one church for Italians and Spanish and three missions for Mexicans.

It has been the practice of the Methodist church to organize separate conferences for the churches using each foreign language, and the work of German, Swedish, Chinese or Japanese conferences is carried on according to the same plan as that of the other conferences under the presidency of the local bishop. The Presbyterians and Baptists include foreign-speaking churches in their local denominational organizations, having only geographical and not racial or linguistic groupings of their members. The Congregationalists have had no established custom in this matter, though it has been found in practice extremely difficult to develop fellowship relations between the foreign-speaking churches and those in which English is used. Where such churches are only a very small percentage of the total number in the denomination with which they are affiliated they are apt to become an isolated group, lacking a good deal of the fellowship which they should have with other denominational groups of their own nationality and at the same time failing to form the strong links of fellowship which ought to exist between churches of the same denomination, even though using a different language.

Immigrants to this country naturally bring their religious organizations with them, and where the immigration is normal and in sufficient numbers these imported institutions are well established and strongly maintained. The conditions of life in a new country tend to conservatism in these religious institutions as the strongest tie binding the immigrant to his mother country. When therefore the immigrant who is affiliated with an American denomination finds it exceedingly difficult to establish religious fellowship with native Americans of the same denomination, one can see that there is little

encouragement for others to break away from the imported denominations and religious forms. Were it not that the religious life and thought of Germans, Scandinavians, Russians, French and Italians is subject to the same influences which have developed the free churches of England and America, and that the immigrant has in many cases already broken with the established churches of his own country, there would be little chance of his crossing the chasm which seems to separate him and his people from the American churches, no matter how much he may desire to enter into their freer and larger religious life.

The fact that so large a number of German, Scandinavian, Armenian and Japanese immigrants, organized in churches using these languages respectively, should have affiliated themselves with denominations regarded as definitely American, like the Baptist, Congregational, Presbyterian and Methodist, indicates a strong instinctive fellowship of spirit, which ought certainly to find a clearer and more general outward expression.

To many of these churches made up of immigrants using a foreign language the American denominations with which they are affiliated have rendered large financial assistance, which has made it possible for them to establish themselves with a vigorous, self-dependent church life in their new home. The Congregational Home Missionary Society has prepared figures showing that since 1885 it has expended \$18,332 in aid of Scandinavian Congregational churches on the Pacific Coast, and \$29,936 in aid of German Congregational churches. The Congregational Church Building Society has also put considerable money into buildings for these churches. It may be assumed that the other denominations having a number of such foreign-speaking churches, — Methodists, Presbyterians and Baptists, — have also given large amounts of missionary money to the carrying on of this work. In the sense therefore of financial aid the American churches have done a very con-

siderable amount of missionary work for these relatively self-dependent and religiously advanced immigrants. But in spite of the large investment of money there has been a relatively small investment of interest, these immigrant churches not being (such is human nature) sufficiently helpless to be appealing. Missionary work, to be effective, must be taken out of the realm of romance and carried on according to recognized pedagogic principles which apply different methods with equal faithfulness to mature students and to children in the kindergarten.

Besides the large number of churches made up of immigrants using a foreign language in their worship which have voluntarily affiliated themselves with American denominations, there are a considerable number of others which might easily be brought into such fellowship if properly approached with Christian brotherliness. Sometime ago I found a Swedish church in San Diego, calling itself Congregational, but having no fellowship relation with American Congregational churches, and not included in any published list of Congregational churches. Not merely one immigrant church, but in fact a whole group of such churches, the Swedish Missionary Covenant, are so sympathetic with the ideals and practices of Congregationalism that only a cordial spirit of fellowship seems necessary to bring them into that denomination.

Here, then, it seems to me, is one of the greatest and most insistent needs in the religious work for immigrants, that we should believe in their religious life and welcome them with sincerity to our Christian fellowship. When they asked Jesus, "What shall we do to work the works of God?" he said, "This is the work of God, that ye believe on him whom he hath sent." The most effective religious work for the immigrant is to share Jesus' universality of sympathy.

An interesting phase of the religious life of immigrants who have brought with them their own church organization is the tendency toward union of their various denominational

organizations along racial lines. Armenians of Presbyterian and Congregational churches are much closer together than Congregationalists of different nationalities. Especially among the Japanese is there a very strong impulse to come together on common ground as Japanese Christians rather than as Presbyterians or Methodists. If it were not for the personal and local disagreements which spring up so easily in the immigrant communities (with their somewhat isolated and limited life), and that these disagreements so often form the real basis for a denominational division into churches, church union should be easy among the foreign-speaking churches.

It is at least doubtful, however, whether the tendency of immigrants, speaking a foreign language, to unite in religious organization along racial lines, is a desirable one to encourage, and whether the resulting churches, made up of distinct nationalities, would be a satisfactory condition of our general religious life. Much as I believe in church union among the Japanese, I cannot help the conviction that a Japanese Church of Christ in America, the organization of a new denomination on racial lines, would be a serious hindrance to the progress of international brotherhood, whatever were its effect upon interdenominational fellowship. The organization of various denominations, made up exclusively of Negroes, deprived the colored people of a vast deal of religious co-operation, instruction and inspiration which southern white Christians might have given to them.

The fault there, as here, was in the failure of Christian fellowship between races. Instead of a Christian brotherhood which could overleap all barriers of language and race, we have substituted a worthy desire for racial independence in religious life and work. Perhaps it is a necessary stage in the evolution of a universal Christianity, but it is a long way from the ideal.

A notable fact in regard to the immigrant churches using a

foreign language is a growing restlessness on the part of the younger generation, which is not attracted by the services in the mother tongue and the old religious forms. Pastors of these churches are feeling that they must have some services in English to hold the young people. This is of course an indication of the inevitable but difficult process of completely Americanizing the churches of the immigrants. It requires very careful study to learn how we may do two necessary things: first, help the foreign-speaking pastor to introduce English and new methods, and second, help to save and welcome into American churches the young people who drift away from the foreign-speaking church of their parents.

It would probably be a surprise to most mission workers, even, to be told that there are in Los Angeles and presumably in the other large centers, large numbers of Japanese young people who do not understand Japanese well enough to follow a sermon in our Japanese mission churches. Brought up in the Hawaiian Islands and educated in our public schools, they already know English better than Japanese, and are reached neither by our American nor our Japanese churches. This is probably even more true of Chinese young people, and also to a considerable extent of the children of European immigrants. Children of parents speaking a foreign language are growing up by tens and hundreds of thousands in all our Coast communities, growing away from the thoughts and customs and language of their parents, away from the moral restraints and wholesome conservatism of their parents' native land, and constantly attracted by the freedom and novelty of American ways. They are easily caught by the superficial aspects of our national life, but not as readily brought into the current of our deeper and more characteristic spiritual life and fellowship. It must be admitted with chagrin that in many cases the children of immigrants who have taken a creditable place and rank in our public *educational* institutions, do not take so readily to our distinctive American

religious institutions, and do not go into them as a matter of course as they do into the public schools.

It would seem sometimes as though the churches were close corporations or labor unions, jealously guarding their membership and their privileges from those of alien stock. In some respects no phase of the problem of religious work for immigrants is more distressing than the apparent difficulty of this final process of religious assimilation. Native Americans, born of Oriental or European parentage, no longer held by the religious institutions of their parents, offer one of the most attractive and fertile fields for missionary work. But this work must be carried on with such a whole-hearted and sincere spirit of Christian brotherhood, such a complete absence of the patronizing attitude often found in mission work, such a unanimity of spiritual welcome on the part of a whole church membership instead of by one hired missionary, as shall convince even the most sensitive and the most skeptical of these new Americans that we *want* them in our Christian fellowship.

Many churches which are contributing liberally to missions are not truly missionary in this sense. They do not win the new first-generation Americans because they are not sufficiently democratic. Their naturalization laws are too burdensome, and fellowship in American churches is sometimes more difficult to attain than citizenship in American municipalities.

We cannot afford to overlook the possibilities of large contributions from such children of immigrants to our higher educational and religious life. Many immigrants and children of immigrants have taken high place in the professional and economic life of the Pacific Coast, but several as well have become leaders also in our ideal interests, notable among them the new president of the University of Washington.

In the beginning of mission work for immigrants, an attempt was made to do all the work in English. Most churches now doing religious work for the immigrant, however carefully

they provide for his instruction in English, yet see the necessity of supplying, at least for a time, services in his native language, with a pastor of his own nationality. The custom of placing an American missionary as pastor over a foreign-speaking group, even if he knows their language, is not generally regarded as the most efficient means of religious development.

And yet, the difficulty of adjusting the foreign-speaking group to the larger use of English and to religious fellowship with English-speaking Christians, must after all be met by us Americans with a plan and a spirit which will help the immigrant pastors of such groups to work out this Christian assimilation of their people. I believe most of these foreign-speaking pastors see the temporary character of their work in a foreign language and are anxious for the co-operation of American religious leaders in the necessary transformation.

III. Missions for Immigrants.

The objective missionary work for immigrants, undertaken by American churches, as distinguished from the indigenous religious life and activities of immigrant groups, presents many remarkable achievements and is an encouragement to much more comprehensive and efficient effort. It has, naturally, been directed toward those immigrants coming from non-Christian or Roman Catholic countries, immigrants whose previous religious history gave little promise of making them good American citizens. In most respects such work, carried on partly or wholly in a foreign language and in the midst of an alien environment, corresponds to the type of foreign Mission work, with the difficulties and discouragements and slow progress which has generally characterized the early stages of foreign mission work. In addition, such work for immigrants in America has often been hindered or thwarted by prejudice and indifference on the part of even good Christian people, whose constant relation with these immigrants in

a business way, instead of being an opportunity for religious helpfulness, is a distinct discouragement to acceptance of a new religion. Another hindrance to the effectiveness of these missions to immigrants has been the use of certain unwise and inefficient methods, the employment of immature and inexperienced teachers, and the sheer failure on the part of many well-meaning people to meet these strangers without patronage or condescension.

In spite of these difficulties, splendid results have been achieved by many missionaries whose faith and ingenuity were able to make that wonderful adaptation of Christianity which we believe fits it to the peculiar circumstances of every race of mankind.

On the Pacific Coast it was the Chinese immigrants who first presented the missionary appeal to American Christians, and it is recorded that in 1850 the mayor of San Francisco assisted at a presentation of Bibles and religious tracts to the Chinese, and declared at a Fourth-of-July celebration in which they participated, "The China boys will yet study in the same schools, vote at the same polls and bow at the same altars as our own countrymen." It was not, however, till 1868 that there was a general organization of missionary work for them.

Dr. Gibson for the Methodists, Dr. Condit for the Presbyterians and Dr. Pond for the Congregationalists were pioneers in missions for the Chinese. The significance of the work of these missions is very great in the improved social status of the Chinese communities on the Pacific Coast, but much more in the epochal changes of recent years in China, which have owed more than most people suppose to the influence of the returned emigrant. On the Pacific Coast there are fifty-four missions for the Chinese in twenty-five towns and cities, carried on by seven denominations, Methodist, Baptist, Presbyterian, Congregational, Episcopalian, Christian and Cumberland Presbyterian, also three independent missions.

There are perhaps fifteen hundred Christian Chinese members of churches on the Pacific Coast, but the number who have returned to China is probably many times as large. The proportion of Protestant Christians in the Chinese population of San Francisco is the same as the proportion in the total population. Possessing the largest Chinese population, the San Francisco Bay region is naturally the center of Chinese missionary work, having eleven missions in the city of San Francisco under seven denominations, and the same number on the other side of the bay, using eight fine buildings, which provide in some cases for dormitories as well as schools and chapels. Los Angeles has eight missions for the Chinese under six denominations, Sacramento four, Portland four and Seattle two.

Missions for the Japanese date chiefly from 1897. There are now more than seventy-five Japanese churches or missions on the Pacific Coast, carried on by nine denominations in more than forty cities and towns. Los Angeles and the surrounding districts is by far the largest center of Japanese population in the United States. Ten churches and missions are supported in this region by seven denominations, sixteen in the bay region of San Francisco by eight denominations. The number of Japanese Christians reported is about four thousand, and the churches are ministered to by forty-one pastors, usually well-trained. Not so much has been done in the way of providing suitable buildings for the Japanese work, as for the Chinese, except by the Methodists, who have 16 buildings for their work, valued at \$167,700.

The reflex influence upon their own native lands of religious work done among Chinese and Japanese in America is one of the most significant and valuable results of the work, and indicates the impossibility of separating home missions and foreign missions. But the full story of the share of returned immigrants in the missions of China and Japan has never yet been adequately told.

The character of the mission work for Japanese has been considerably modified by the influence of strongly established churches and Christian educational institutions in Japan, which have affected the life and thought of many of the Japanese immigrants. On this account the religious work for Japanese immigrants tends to conform to the first type discussed, where the immigrant community is carrying on a religious life which seems spontaneous and native rather than one so evidently adopted from others.

In fact the experience of mission work for immigrants leads strongly to the conclusion that there is little satisfactory accomplishment until by some spontaneous movement, arising out of the initiative of the immigrant communities, American Christianity becomes really naturalized among them, and they make it a vital thing in their own thought, permanently modifying their inherited religious attitudes and contributing their distinctive something to a universalized Christianity.

Besides missions for Chinese and Japanese, other distinctive mission work of this type is done for Italians, Russians, French and Portuguese in San Francisco and Los Angeles, and for Mexicans in many places in Southern California.

The most notable fact about mission work for these nationalities is that scarcely a beginning has yet been made upon it. It would convey a wrong impression to say that it is inadequate. Sporadic missionary enterprises for all except Oriental and Mexican immigrants appear to be accidental rather than the result of a settled missionary policy of our churches. Only in very recent years in fact has there been any special activity in mission work for the Mexicans, Methodists now having twenty-two churches or missions and a superintendent giving his whole time to this work, Baptists eleven, Presbyterians nine, Congregationalists three. Roman Catholics, of course, have special churches or missions for French, Italians and Portuguese, but of Protestant missions,

the directories of ten leading cities on the Pacific Coast show only one or two missions for French, in Los Angeles; two for Italians, one for Spanish and one for Russian in San Francisco, and the same for each of these nationalities in Los Angeles, and one for Portuguese in Oakland. The Church Federation of Los Angeles reports also one or two missions for Slavs and two missions for Jews. It remains evident, however, after the most painstaking survey, that mission work for our most religiously destitute immigrants, with the exception of three nationalities (Chinese, Japanese and Mexican), has hardly been seriously considered as a task of the Protestant churches on the Pacific Coast. The activity of the Y. M. C. A. and the Y. W. C. A. in San Francisco and Los Angeles in the work of their immigration departments, with English schools, citizenship schools, homes for girls like the International Institute in Los Angeles, and home visitation, is of only very recent origin and of relatively inconsiderable amount. It is arousing some interest among the churches, but more as a novel and romantic form of work than as a serious attempt to solve a great problem. Most of the church missions for immigrants, except those for Chinese, Japanese and Mexicans, are isolated and unique experiments, undertaken by each denomination independently.

The increasing pressure of the problem of religious work for such immigrants as Slavs, Greeks, Russians, Italians, Portuguese, — the great mass of that new immigration, which is lacking in the religious vitality which characterized the earlier immigration from northwestern Europe, — forces us to acknowledge that we are terribly handicapped in meeting it by two weaknesses of our churches, racial prejudice and denominational narrowness of vision. The churches are not generally willing to open their doors and their hearts to these needy people of the Latin and Slavic races, and they are not generally willing, when an attempt is made to help them, that it should be part of a well-organized, comprehensive interde-

nominal strategy. We may be able eventually to wake up the churches to the necessity of work for these religious backward immigrant peoples, but the task will be almost hopeless if we have to continue organizing Southern Methodist Japanese missions and United Presbyterian Italian missions, and Dutch Reformed missions for Greeks or Russians. When will some great leader bring the officers of the allied armies into a conference which shall formulate united plans for a great offensive?

Some attempts have been made to apportion the work for different immigrant races in America to the missionary agencies of different denominations. By general agreement in New England, Congregationalists work for Armenians, Greeks, Syrians and Portuguese. In Los Angeles there is an understanding that among the large classes of wholly unreached immigrants, Congregationalists ought to take up work for Greeks and Slavs.

A few figures may help to show the great numbers of these later immigrants, among whom religion has little moral power, and by whom the forces of American Christianity have been scarcely felt. The number of immigrants from Southwestern Europe was in 1910 increasing five times as fast as the number from Northwestern Europe. In the year ending June 30, 1914, one and one-fourth million immigrants came to the United States, more than a million from Southern Europe. Though the expected flood of South European immigrants to the Pacific Coast by way of the Panama Canal has been hindered by the European war, we have already a problem of assimilation which is almost appalling. There are streets in our cities where almost every sign is in a foreign language; there are districts in the country where one cannot get a drink of water without using a foreign language. While European emigration has been checked by the war, Mexicans have poured across our southern border, and there are said to be 150,000 in Southern California, more than all the Orientals

in all the Coast states. Careful surveys of the population of Los Angeles show that 110,000 out of a population of 550,000 are from races distinctly backward in religious ideals, — a mission field that demands the immediate and earnest consideration of the churches — 23,000 Slavs, Russians, Croatians and Poles, 28,000 Hebrews, Italians, Armenians, Greeks and Spaniards, 10,000 or 12,000 Orientals and 50,000 Mexicans. For about half of this 110,000 people there is *scarcely a single effective missionary enterprise*. The secular investigators of this question are appalled at the danger which such neglect involves. They point out as the result of very careful study that the cost to Los Angeles of its neglect of the immigrant amounts to one and one-fourth million dollars annually, spent on account of crime, sickness, poverty and unemployment, while only \$39,000 was spent in the constructive work of education for the adult immigrant. The investment of the churches in religious work for these immigrants is probably less than a third of even this small sum.

Similar surveys of our other large cities would reveal even more serious conditions. Many of the newer cities are not yet conscious that they have an immigrant problem, since it is so easy to pass by on the other side and avoid the "foreign quarter." But meanwhile the cost of crime and sickness and poverty and unemployment mounts up, and at length both the churches and the secular organizations will be shocked into activity by some appalling tragedy due to the neglect of the immigrant.

It will have been easy to understand from the discussion so far that religious work for immigrants is mainly a problem because of difference in language and customs of life. Hence the use of foreign languages in religious services is taken here, as in the census of Religious Bodies, as an index of the situation, and instruction in English is recognized as one of the most essential methods of doing religious work for immigrants.

The necessity and efficiency of such work as has been done by American churches in missions for European and Oriental immigrants has been abundantly demonstrated by its direct results, but of recent years it has received added emphasis through the action of our public schools, our state immigration and housing commissions, and various general philanthropic agencies. The night school for adults and the home visitation with practical instruction for mothers, which have so long been the methods employed by church missions for Orientals and other immigrants on the Pacific Coast, have now been enacted into law by the legislature of California, and free text-books are furnished by the state to the missions themselves. The amateur methods of teaching in the mission night schools and the unsatisfactory and inappropriate text-books have gradually been replaced by the method and the text-books which pedagogical experts are using in night schools supported by the state. The churches should gladly recognize the superior technical ability now applied to the work of teaching the immigrant English and American customs and ideals, while they rejoice that the state has really adopted their program of work for the immigrant.

But, does this kind of work appear to be germane to a discussion of religious work for the immigrant, or is it religious only when it is carried on by the churches? I want to frankly and emphatically declare my conviction that, in so far as such night school and home visitation work is undertaken by public school teachers and representatives of state commissions in the spirit of service and brotherhood, it is genuine missionary work and certain to raise the moral level of our national life, if it does not actually bring the immigrant nearer to our American churches.

The report of the California Commission on Immigration and Housing is a remarkable missionary document. The report of the work of the first home teacher appointed under the new law, in its varied activities, ministering to physical,

social and educational needs of immigrant mothers of all races, Oriental as well as European, might well have appeared in the columns of a missionary magazine, if it had not been for the rather amusing warning which it contains against discussing religion with the people to whom the home teacher ministered. The posters and information bureaus of the State Commission to safeguard and direct the immigrant would certainly be regarded as good missionary work if they were paid for by some denominational missionary society and administered by its agents.

But perhaps the most important reinforcement of the work which the churches have done for the immigrant is in the industrial education and economic direction of the immigrant men, women and children, which is now being done by the public schools and the State Commissions, and in the investigation and correction of unhealthful and demoralizing living conditions in immigrant communities. If cleanliness is next to godliness, then the churches might properly have emphasized more strongly the need of proper *living conditions* for European and Oriental immigrants if religious instruction is to bear fruit in changed character. How characteristically illogical it is for unthinking good people to blame the Chinese for their slowness in accepting Christianity and American ideals, while we allow them or compel them to live in the midst of debasing physical and moral surroundings.

A careful survey of the Chinese quarter of any California city will show toleration of living conditions under which we would not regard it possible for any strong religious life to develop. Our State Commission on Immigration and Housing is making known publicly and officially what many missionary workers have long recognized, that, besides giving to Chinese, Hindu and Greek immigrants a religious impulse to better character, we owe them at least the simplest external aids to decency. The State Commission is really doing missionary work on behalf of the immigrant when its report de-

clares the current notion that any condition of vice and filth is "good enough for a Chinaman," to be a disgrace to American civilization.

The institutional features of Christian missions and of the Y. M. C. A. and Y. W. C. A., now coming to be such a large and efficient factor in their missionary work, will, in the future, be much more largely reinforced by municipal, state and federal agencies as the proper expression of a religious purpose on the part of a Christian nation. It would be a mistake for missionary societies not to count definitely on such co-operation as may be possible with these agencies, and shape their plans so as not to duplicate betterment work which can be done more efficiently through them.

The conclusion of our whole study is, then, that there is a growing sense of responsibility on the part of churches and of our public institutions generally for the religious or at least the moral life of the immigrant, a recognition of the relation of standards of living to moral and religious progress, an acknowledgment of the potential value of the spiritual life of the immigrant and of the worth to him of having his distinctive churches, a confession of our lack of fellowship with him in other than business relations, and an intelligent effort to remove some of the barriers which have hindered his assimilation to true Christian Americanism. From indifference or anxiety concerning the coming of the immigrant, we are turning to a resourceful optimism, as

"Shoulder to shoulder they come from the loins of a thousand lands,
The men with the New World brains and the men with the Old World
hands;
And the vision is bright of the City to Be,
And the joy of the morning is there, and the thrill of the sea."

Finally, the present status of immigration to America, almost completely stopped by the European War, and liable to be closely restricted by European governments after the war, gives to the Christian churches an exceptional oppor-

tunity to catch up with their religious obligations on behalf of these strangers in our gates. There has been danger that the millions of new immigrants would not only lower wages of labor and standards of living, but, more important by far, that they would essentially change our characteristic American ideals. We have considered restriction of immigration. Now that is done for us. We need only to demonstrate anew the assimilative power of Christian brotherhood, and our immigrant problem will be largely solved.

CHAPTER X

RELATIONS WITH THE ORIENT

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I am to discuss our Oriental Relations, not merely the relations of the United States with the Orient but the total touch of the Western World on the Eastern. It will be seen at once that this must be done in the briefest possible manner.

I am not to discuss the California-Oriental problem, for that, to my mind, is merely an incident in the larger consideration which engages us here. By laws regulating Chinese immigration and by the so-called Gentleman's Agreement with Japan, further Oriental labor is effectively barred from our shores. The only question remaining in this connection concerns the treatment accorded Orientals now legally resident in the United States. Having been invited to our shores on promises of equal treatment under equal laws, they feel that the present discrimination against them is both unjust and a violation of the spirit of the treaties, and also a subversion of the high rules of good neighborliness. They ask for their countrymen, who are here, treatment such as is accorded immigrants from other countries. Nothing more is asked, nothing less will satisfy.

I am to discuss particularly the great world issues which have arisen out of these relations with the East. In commerce we need each other — the West and the East. We can hope to develop the world's resources to their highest values only when the present dangerous competition gives way to wholehearted co-operation.

The time for trading diplomatic compliments with daggers behind our backs has passed, and the time for open, frank

discussion of the great issues has arrived. Exclusion, discrimination, both in the Orient and here, have served only to confuse and hinder the progress towards a final settlement. Mutual regard based on mutual understanding will bring us nearer a final, peaceful adjustment of all differences than any amount of diplomatic dodging the issue.

It is hoped that this discussion may in some small way throw light on two questions: Why the present deplorable estrangement between the East and the West? What is the solution of the difficulty?

China and the West. On June 3, 1839, the Chinese Imperial Commissioner appointed to deal with England in connection with the opium traffic, called upon Captain Elliott at Hong Kong, and forced him to turn over twenty thousand two hundred ninety-one (20,291) chests of opium destined for interior markets. This was immediately destroyed as a warning to England; but the Britisher took it lightly, and charges of opium smuggling continued to be made against the foreign merchants. The traffic spread, and with it the hatred of the English, yet China was helpless. She had to suffer the unspeakable curse of the "black smoke" and witness Satan's awful brand placed on the foreheads of her children, to remain for generations a terrible memorial of the unbounded greed and selfishness of a Western nation.

How intensely the Chinese felt with reference to the opium traffic may be gained from the words of Chang Chih Tung (1900), written many years later:

"Assuredly it is not foreign intercourse that is ruining China, but this dreadful poison. Oh, the grief and desolation it has wrought to our people! A hundred years ago the curse came upon us more blasting and deadly in its effects than the Great Flood or the scourge of the Fierce Beasts, for the waters assuaged after nine years, and the ravages of the man-eaters were confined to one place. Opium has spread with frightful rapidity and heartrending results through the provinces. Millions upon millions have been struck down

by the plague. Today it is running like wildfire. In its swift, deadly course it is spreading devastation everywhere, wrecking the minds and eating away the strength and wealth of its victims. The ruin of the mind is the most woful of its many deleterious effects. The poison enfeebles the will, saps the strength of the body, renders the consumer incapable of performing his regular duties, and unfit for travel from one place to another. It consumes his substance and reduces the miserable wretch to poverty, barrenness and senility. Unless something is soon done to arrest this awful scourge in its devastating march, the Chinese people will be transformed into satyrs and devils! This is the present condition of our country."

Back of the mere matter of selling opium, however, was the evident desire of England to set up general trade relations with China, and indeed the opium traffic was only an item in the general contention. This conflict marks the beginning of China's humiliation at the hands of western powers. England completely overpowered the Chinese and forced them to sign the famous treaty of Nanking in 1842, which provided that China should pay England an indemnity for the opium which she had destroyed and also cede, in fee-simple, the Island of Hong Kong. In addition to this demand the following ports were opened to foreign commerce: Canton, Amoy, Foochow, Ningpo, and Shanghai. With the opening of these ports to foreign commerce, extraterritoriality was established along with the appointment of consuls and ministers.

Things went on very nicely for a while, but with the change of Chinese officials it was easy to forget what former incumbents in office had promised. This, together with the growing restlessness in the presence of extraterritorial courts, made the Chinese somewhat oversure of themselves. In order to enforce her treaty rights, England felt compelled again to take up arms against China. It goes without saying that the fortunes of war went against the Chinese and a treaty was signed in 1860 reaffirming former obligations and assuring certain further privileges.

A Revolt Against Over-Civilization. "The Boxer Uprising was the expiring effort of China to carry to its logical conclusion the exclusion policy which found its earliest embodiment in the Great Wall, 200 B.C." — *Bishop Bashford*.

When China realized that inch by inch her territory was being forcibly taken from her, the shame of it all came home to thousands of faithful sons of the Empire with terrible reality. Russia was in Port Arthur; England in Hong Kong, Shanghai and Wei-hai-wei; Italy was seeking a foothold, though the other western powers did not look on this with favor; France was in Tongking; Germany was establishing herself in Shangtung, and already had begun to question England's sole possession of certain concessions in the rich territory of the Yangtse Valley, and more than likely would have gone to war over the question had not the Russo-Japanese conflict intervened. In the minds of many the "break-up" of China was at hand; even the Chinese themselves had begun to fear this dreadful consummation. Two years before the outbreak of the Boxer Uprising, in explanation of the occupation of Kiao-chau, Prince von Buelow in a speech before the Reichstag had made plain the intentions of Germany:

"Mention had been made of the partition of China; such a partition will not be brought about by us, at any rate. All we have done is to provide that, come what may, we ourselves shall not go empty-handed. The traveller cannot tell when the train is to start, but he can make sure not to miss it when it does start. The devil takes the hindmost."

That attitude was again stated with Imperial clearness by Kaiser Wilhelm in his famous speech at Bremen to the German troops departing for China to assist in quelling the Boxer Uprising, July 27, 1900:

"The Chinese have overthrown the law of nations; preserve the old Prussian thoroughness; show yourselves as Christians in joyfully bearing your trials; may honor and glory follow your flags and weapons. You know very well

that you are to fight against a cunning, brave, well-armed and terrible enemy. If you come to grips with him give no quarter, take no prisoners. Use your weapons in such a way that for a thousand years no Chinese shall dare to look upon a German askance. — Open the door for culture once for all.”

In spite of her helplessness and poverty, China struck for revenge, struck to maintain the past on the one hand and to repel her foes on the other. However, the Boxer Uprising was another disaster for China, a disaster with mighty significance for the whole Orient. From that time on a widespread anti-foreign propaganda was carried on throughout the entire East. China was humiliated but the East was aroused.

The one ray of light which falls across this dark page of history is the example set by the United States. A new standard of international justice was raised by the newest of entrants into the Oriental situation. The United States accepted her share of the indemnity levied on China at the close of the Boxer Uprising, with the definite understanding that it would be used to pay for property destroyed and to assist the families of martyred missionaries. Not one single cent was exacted as a penalty. When all the bills were paid a considerable balance remained, which in due time was returned to China. By this act of broad-mindedness a favorable impression was made on the Orient which to some degree mitigated the repulsion created by recent contact with the West.

In spite of this single instance of fair treatment the general feeling among the Chinese seems to have been one of distrust of the plans and schemes of all western nations.

Japan and the West. The commercial contact of the United States with Japan, while opening up a channel of ever-widening and profitable trade, was, in its beginning, also, the cause of suspicion and distrust. The actions of Dutch traders had already laid the foundations for this distrust in a former century. They had been welcomed by the Japanese in 1609,

and were promised "all manner of help, favor and assistance" by the then reigning Shogun, Ieyasu. It was not long, however, before Japan began to feel her incompetency in the face of the expert Dutch traders, and consequently proceeded to place limitations of many sorts on the expansion of foreign relations. The activities of the Dutch were confined to the seaport of Nagasaki and all other foreigners were forbidden to enter the Empire. Probably the overpowering motive in the minds of the Japanese for this action was the fear of foreign propaganda, the spread of the Christian doctrine. Japan had also begun to feel that back of the trading of the foreigner and his preaching lurked a danger to the Empire which could not be overlooked. It was after this feeling of distrust and fear had grown to considerable proportions that America began to reach out to the Orient.

In 1837, the sailing vessel *Morrison* entered the bay of Yokohama, returning some Japanese mariners who had been wrecked on our shores. Later the *Manhattan* on a similar errand of mercy anchored off Uraga. Both of these vessels were refused landing, and were threatened with violence if they did not depart.

The report of this distrust and mistreatment reaching the ears of the President through Cooper, master of the *Manhattan*, it was determined to send an expedition to Japan both to clear away misapprehensions and open the country to foreign trade. Consequently in 1846, Commodore Biddle, with a "ninety-gun ship of the line and a sloop," was despatched to Japan to seek trade sanctions, but receiving a positive refusal, he returned with nothing accomplished.

In 1847, the King of Holland tried by diplomatic correspondence to induce Japan to open the country to foreign trade. This was not successful and resulted only in an increased fear of foreign nations on the part of Japan.

In 1848, the United States was compelled to send the *Preble*, a brig under command of Commodore Glynn, to de-

mand the delivery of some fifteen seamen stranded on the shores of Japan. This action must have resulted in further increasing Japan's fear of the West.

It was in the year 1849, with what design or purpose is not apparent, that the King of Holland again intervened, this time to warn Japan that she might expect an American fleet at any moment and stating that war was inevitable unless she agreed to international commerce.

The Washington Government had actually addressed notes to the European powers suggesting concerted action and justifying her proposed expedition.

This expedition reached Japan in the year 1853, and consisted of a squadron of four ships with 560 men under command of Commodore Matthew Calbraith Perry. The appearance of such a fleet of "black ships" in the bay of Yeddo fairly paralyzed the Japanese. In their anxiety and fear they begged for time to consider what answer to give the unprecedented demands made upon them. Consequently Commodore Perry, being unauthorized to go further, left with them the letters of the President, and sailed away to China, July 17, 1853, announcing his intention to return later for a reply.

In his absence the Japanese leaders took up the matter of their future relations to the outside world. One party opposed foreign intercourse because it would "revoke the law of exclusion" and permit foreigners "to reconnoitre the country." "What has been done by Western States in India and China would doubtless be done in Japan also if opportunity offered." Others argued that it was "impossible to maintain the integrity of the Empire side by side with the policy of exclusion." "The coasts are virtually unprotected. The country is practically without a navy." "In short, the wisest plan is to make a show of commerce and intercourse and thus gain time to equip the country with a knowledge of naval architecture and warfare." The government's attitude was put forth in this single sentence, "Above all it is

imperative that every one should practice patience, refrain from anger and carefully observe the conduct of the foreigners. Should they open hostilities all must at once take up arms and fight strenuously for the country."

Upon his return from China, Commodore Perry urged his claims and the treaty with Japan was signed on the 31st of March, 1854. It was principally a treaty of good-will, entered into, at least on our part, with full confidence. Its first article was both a statement of fact and a prophecy:

"There shall be perfect, permanent and universal peace, and a sincere and cordial amity between the United States of America on the one part, and the Empire of Japan on the other part, and between their peoples respectively, without exception of persons or places."

One who was present at the time of signing of this treaty made this rather significant comment:

"Thus were completed the negotiations and signing of the Treaty of Kanagawa, the first one ever made by the Japanese. Long may they rejoice over the blessings it will bring them, and may the Disposer of nations and events make it the opening whereby his great Name may be declared unto them. After so many years of seclusion, He has inclined them to listen to this application to loosen the strictness of their laws, and I sincerely hope they will never have occasion to repent of the privileges granted on this day."

Thus did Japan, not altogether freely, begin her career of commercial advance at the suggestion of a friendly nation, a nation earnestly planning for a wider, yet peaceful, reach of her influence. Similar treaties were soon entered into with all the great nations and a new era dawned for the East, an era whose roseate beginning had not only freshness but the fire of national trial hidden within it.

The first result of our contact with Japan was to force her to make certain adjustments in her commercial and industrial life. Under the old régime the merchant and the laborer

belonged to the less respectable classes of society. The laborer who worked for gain was despised and the sordid ways of the merchant made his name a byword and hissing. Now in the new era which dawned with the coming of the "black ships" the merchant who worked for gain became greatly elevated in importance. Men were forced to work for pay. The old régime with its love of ease and its delight in beauty and poetry soon began to crumble before the effective, practical power of modern commercialism.

The sight of the great steam-propelled ships of the expedition excited in the Japanese the desire to imitate, to follow in the footsteps of the great Western nations; particularly did they imitate the externals of Western civilization. This meant a tremendous demand for the luxurious products of our mills and factories. At first the problem was merely one of buying our goods to supply the imminent demand in Japan, and this demand was for the manufactured finished product only. As time passed and the pressure of the high cost of living grew more and more heavy on the people, who were unused to the new ways, they began to undertake the manufacture of goods and to buy less and less of the finished product from us and more and more raw material. The story of this commercial advance is too long to continue in detail here. Suffice it to say that it was not long until Japan saw that her cheap labor and natural water power in unlimited quantity made it possible for her to supply her own market with cheaper goods and to reach out to the newly created demand among the millions in China. She also began to think of the ocean as a legitimate highway to a market, particularly for her silks and works of art, among the peoples of Europe and America.

Japan took stock of her merchantmen. She had none worth mentioning. Those she did have were miserably inadequate and were not constructed as seagoing vessels. They were equipped with sails, but the winds were not favorable to commercial enterprises on the highways of the great

seas. New and modern ships must be built at whatever cost. These were built and soon began to sail along the trade routes to China, the South Seas and particularly to America.

Thus in less than half a century Japan sprang from her secluded contentment into the arena of world commerce to compete with the most advanced nations of the world, to challenge the admiration and the fear of her former friends, and, particularly of late, to threaten the "mastery of the Pacific" with her modern, thoroughly organized and subsidized merchant marine.

When the messengers from Commodore Perry's fleet presented the Japanese with a howitzer as one of the last gifts before their departure, the sententious remark was made by one of the Americans present: "I suppose the Japanese will soon begin to cast others like it, and think themselves able to resist foreign aggression as soon as they have made guns." Early in the history of their foreign relations they realized the necessity of a "knowledge of naval architecture and warfare," and here we come, indeed, upon the most distressing and dreadful of all the results of our foreign commerce. The Japanese suspected the Dutch of "acting the part of spies." The more friendly nations, coming to her shores later on, did not change this impression. It was felt on all sides that the national existence was being endangered, and that these unsought and far-reaching treaties carried in them the poison which would destroy the life of the nation.

In order to safeguard the nation and advance her interests, one thing was apparently of supreme necessity. There must be built up an adequate national defense, both naval and military. To this task they set themselves with an abandon and sacrifice rarely seen in the history of national advances. In an incredibly short time the bows and arrows and other antiquated weapons of war were exchanged for the newest death-dealing instruments. The worthless sailing craft were discarded and a navy of thorough equipment built up. The

tramp of boys training under the new manual of arms to prepare themselves to meet any national emergency broke the silence of a land long dedicated to peace and sacred to the milder though less modern forms of civilization.

With these two mighty machines of war, her navy and her army, she was not only able to protect her shores against foreign aggression but to advance her interests in the surrounding nations. The nations began to observe and to fear her, — a new and mighty power had been thrown into the world balance.

From the cumbersome, unwieldy weapons of warfare and worthless sailing vessels of the Bakufu to the most splendid of modern armies and effective of navies seems a long step, but Japan was not long in taking it. However, the total result of this early commercial contact was far from satisfactory. It led to much confusion in the East itself. The new adjustments touched some of the fundamentals of the ethical system of Bushido and placed undue emphasis on commercialism. It stirred up the military spirit, for commerce followed the flag and the flag waved at the mast of the flagship.

The story of America's diplomatic contact with the Orient, like the story of her commercial contact, begins with the Perry expedition. The first treaty was signed in 1854. It may be interesting to note in passing that the so-called "most favored nation clause" of that treaty was suggested by a missionary, Dr. Williams.

It was a fortunate thing, fortunate both for Japan and the whole world, that the leadership in diplomatic matters after the signing of the first treaty fell into the hands of a truly great minded and benevolent statesman, the American consul-general to Japan, Mr. Townsend Harris. With infinite patience and foresight he labored at his problem, talked with Japanese leaders, presenting his cause with frankness yet with sympathy and kindness, and finally in July, 1857, succeeded in securing Japan's first commercial treaty.

Events in China may have assisted in hastening matters. The French and English had just captured the Peiho forts and forced China to sign a treaty. Yet by no means is it possible to think of those portentous days apart from this too little known, yet truly great, American. So favorably did he impress the Japanese of those days that ever since his name has been held in reverent remembrance.

The crises of international intercourse are the times when the real character of the nations concerned comes clearly to view. The new experiences were not wholly pleasing to the Japanese. They became restless under the very pressure of the greatness of these new relations. They feared the foreigner in their midst. The "barbarians" were not pleasing to the leaders, particularly to the head of the Bakufu régime, the *Shogun*. Many anti-foreign edicts were issued during the fifties and sixties. One of these actually set May 11, 1863, as the date for expelling all foreigners.

Sometime before the actual date set for the carrying out of this edict, the *daimyo* of Choshu opened fire from the fort at Shimonoseki on American, Dutch and French merchantmen passing through the straits. No damage was done, but a serious international misunderstanding was precipitated. The English fleet joined the three others, and proceeding to Shimonoseki razed the fort and levied an indemnity of three million dollars (\$3,000,000) on the misguided exclusionists. America's share of that indemnity was \$750,000. This money remained to the credit of the United States in a New York bank until 1883, when it was returned to Japan with interest amounting to \$30,000. At the suggestion of Count Okuma, this was applied to the improvement of Yokohama harbor. Commenting on the matter many years later, the Count said, "Such a noble act can in fact be expected only of a country with American standards of international morality."

These events belong to a period of revolutionary changes in the East. The old feudalism, together with its Chino-

Indian civilization, was giving place to the New Japan patterned on Western civilization, and inspired by Western ideals. Many of the changes incident to such a time were not made willingly, but as noted before, in the fear of Western aggression. This fear and distrust were based on the actions of these nations, particularly in China.

The Japan-China War and the Triple Interference. At the close of the Japan-China War, Japan found herself in possession of the Liaotung Peninsula and the fortified city of Port Arthur. This was easily the strongest fortified port in Eastern Asia. What price Japan paid for this prize, the thousands of men she sacrificed and the millions of dollars she was compelled to expend, are now matters of history. The loss of Port Arthur was indeed a great blow to China. It meant that at the gateway of her capital stood a foreign power whom she must consult upon entering or leaving the Empire. That she was greatly displeased with this condition of affairs and used every means to extricate herself from the embarrassing situation are not matters of surprise. Her weakness, however, placed her at the mercy of her enemies, at the time posing as her friends.

The Peace Conference was held in Japan at Shimonoseki. The veteran Li Hung Chang had the Chinese affairs in charge. The conferences were begun in March, 1895, and went on smoothly, reaching a final agreement in April. The treaty here agreed upon was to be ratified at Chefoo in May. This treaty provided that Japan should receive from China the Liaotung Peninsula, Formosa and the Pescadores, together with an indemnity of two hundred million taels. Everything seemed to be satisfactory to the Chinese representatives, and the Japanese made ready to celebrate what seemed to them a happy conclusion and final settlement of the conflict with China.

At this moment of victory a new factor demanded immediate consideration. The German minister at Tokyo, under in-

structions from his government and in close alliance with Russia and France, appeared at the office of the Minister of Foreign Affairs and presented a note of protest. The note stated that the German Government viewed the possession of the Liaotung Peninsula by Japan as placing Peking in a state of perpetual uncertainty, threatening the independence of Korea and placing a permanent barrier in the way of the peace of the East. He also suggested that Japan was weak and Germany was strong, and the result of a war would not be in doubt. Should Japan refuse to listen to this note, then Germany would be compelled to intervene. It should be stated that Great Britain was also asked to join this "concert" but refused on the ground that she saw no menace to China in Japan's occupancy of Port Arthur. Li Hung Chang returned to China and took up the matter anew with the three nations which had interested themselves in China's predicament. On April 20th, the most important newspaper in Russia, the *Novoe Vremya*, wrote that if "the single port of Port Arthur remain in the possession of Japan, Russia will suffer severely in the material interests and in the prestige of a great power." German newspapers also began to cry out against Japan's taking possession of this important port, on the ground that it would make her a sort of sentinel over the trade routes of China. France echoed the same sentiment and spoke of the perils to the interests of Europe which would certainly arise, and advocated a "European concert as a duty toward civilization." The matter of the forming of this "concert" is now ancient history. It consisted of Germany, France and Russia, and had for its definite purpose the dispossession of Japan of her prize of war. In this "concert" Germany was the leader. She penned the note of protest and directed the negotiations from the Chinese side. At length the Japanese Government was compelled to withdraw her demands for the cession of the Liaotung Peninsula, in lieu of which she was to receive an additional indemnity of thirty

million taels. No more pathetic scene has ever been enacted. Thousands of lives had been sacrificed, millions of dollars had been expended and the national honor had been staked on the possession of this peninsula. In a moment these hopes and dreams were smashed.

The following comment by a Japanese on the triple interference of Russia, Germany and France on behalf of China may be of interest:

“What was the meaning of this triple interference? It was said that Japan’s possession of the Liaotung Peninsula was dangerous to the peace of the East and we were called upon to return it to China, for which thousands of our soldiers had left their bones to bleach on the Plains of Manchuria or their bodies to sink in the turbulent waters of the Yellow Sea. This demand was backed up by the united strength of these three countries, and we were told that unless we consented to their demands that they would attack the Bay of Tokyo. It was as though an employer should meet his laborer at the end of the day and demand of him that he turn over the money that he had earned for that day’s work, and if he did not do so he might expect blows.”

The Russo-Japanese Conflict. When the Western world undertook to send an army to the relief of foreigners in Peking, soldiers were requisitioned from all of the powers concerned. Russia sent soldiers not only to assist in the relief, but also to protect her railroad in Manchuria, a thousand miles or more in length. Immediately upon the outbreak of trouble Russia began to pour her soldiers into Manchuria. When the Boxer trouble was over she manifested no great haste in withdrawing them. When protest was made by foreign powers, instead of withdrawing her troops, she converted them into “railway guards.” The presence of these troops in Manchuria, taken together with the fact that Russia kept her strategic possession in Port Arthur, led to grave suspicion as to her intentions. It was felt by many that she was simply playing for time. It seemed to the Japanese that she was there not

merely to protect her interests, but to advance them further and further to the South. She already had virtual possession of all Manchuria and her agents were busily at work in Korea. In anticipation of Russia's possible next move, Japan unsheathed the sword.

The outcome of the Japanese-Russian conflict is now a matter of history. However, certain results need here to be particularly mentioned. We have seen that Germany and England were not too friendly in their relations in the Yangtse Valley. The aggressions of Russia into the English sphere of influence led England to seek new alignments.

Germany went on busily fortifying Kiao-chao in Shantung. She spent millions of dollars in making this the most formidable port, with the possible exception of Port Arthur, in the Far East. She built her railroads in Shantung and opened her coal mines. In order to preserve the balance of power among the nations in the East, England had moved northward and leased Wei-hai-wei, and closed an alliance with Japan looking to defense against possible further aggressions of Russia into the English sphere of influence in China.

After the close of the war with Russia, the presence of Germany began more and more to be felt by England and the alliance with Japan was renewed and signed at the court of St. James, July 13, 1911. At the time of the renewal of this alliance Russia had passed more or less into the background and Germany appeared as the threatening power so far as the interests of England and Japan were concerned.

By the time this great war came to a close the East was thoroughly alarmed. From the Ganges to the borders of Mongolia a terrible fear possessed the people, the fear of annihilation. From all her bitter experiences the East began to draw her conclusions.

“Self-preservation and racial protection seem to be parts of the vital spirit which heaven has given to all living things. Indeed, the victory of the strong over the weak, the survival

of the fittest, would seem to be heaven's final decree in equity. At the present moment what meaning have righteousness and humanity? If victorious, you are defenders of the nations; if defeated you are rebels. In the presence of might, righteousness has no light, reason hides itself in the presence of force. The sons of Confucius starved in the midst of the ceremony and the love of Christ turned to the demon of the cross."

The entire Orient began to take account of itself. It passed in review the oppressions of the East India Company, it realized afresh the terrible cruelty of the wars it had been compelled to wage with the Occident. It began to see that all treaties and conventions with the West had been one-sided, and that discussions over "balance of power" or "spheres of influence" had never for a single moment taken the trouble to consider the possible effects these agreements might have on the territorial integrity or national honor of the Orient. The resentment became universal and there was a deep and abiding feeling that rights are not matters for argument but are gained only by the exercise of superior force.

The Present Situation. In the present situation in the Far East there are two outstanding features which deserve special consideration. (1) The first is the loss of English prestige.

For a number of years the papers and magazines of Japan have been discussing the benefits and handicaps of the Anglo-Japanese alliance. If one asks why the interest in such discussions, the reply would probably be about as follows:

In the beginning when the fear of Russian aggression was still on Japan, this alliance kept Russia at arms' length and served as a solace to the agitated minds of the Japanese, giving them a feeling of stability and strength. Now, however, that a warmth of good feeling has arisen toward Russia and a corresponding cordiality on the part of Russia toward Japan, neither the protection nor the mental solace of this alliance

are longer needed. In the English mind, this alliance was, undoubtedly, in its incipency directed against Russia. It was not long, however, before England's great rival, Germany, appeared on the scene with a firmly established point of departure in the Bay of Kiao-chao and antennæ stretching to every part of Shantung. Germany appeared in China as a great military commercialism, a thousand times more effective than Russia, and bidding for Chinese patronage. When Japan looked on this effective, absolutely relentless machine, she could not resist the temptation of drawing comparison between England and Germany, greatly to the disparagement of England.

Then there arose the feeling that the real interests of the Far East would be better served by an alliance with a country whose ambitions do not lie so directly across those of Japan. In this connection sentiment has gradually moved now in the direction of Russia and now in the direction of Germany. A statement by one of Japan's leading professors of law at the close of last year will show how the feeling of friendliness towards Germany still exists in spite of the fact that she is now Japan's enemy.

"There may come a time when Germany will desire to be friendly with Japan again, and Japan may deem it wise to take advantage of such a situation; but knowing the real German character we must never neglect to watch her. It is a great loss to Japan to have made an enemy of Germany." — Dr. Masao Kanabe in the *Shin Nihon*, September, 1915.

So far as the Chinese are concerned they cannot separate their judgment of England from the Opium War of 1842, and the Second War of 1860. They feel that England has cursed her with an unspeakable curse, the curse of the "black smoke." Then, too, the English were the first to demand and obtain extraterritorial rights on Chinese soil, and in the minds of the Chinese the mother of that disgrace can never command their complete respect. She has seen England's enormous selfish-

ness, not only in the opium war but in her demands for concession after concession (Hong Kong, Shanghai, Wei-hai-wei, Yangtse Valley and enormous railroad concessions).

In addition to this, England has at one time or another dominated most of the productive branches of the Chinese Government, particularly the Chinese customs. Doubtless in all this, many valuable lessons have been taught the Chinese, yet the resentment is none the less keen. England finds herself in difficulty. She may at any moment lose the active sympathy of both China and Japan.

(2) The second outstanding feature of the present situation is the fear of American invasion.

To Americans it will indeed sound like an exaggerated dream to speak of this nation invading the East in any other sense than that of helper and friend. One of the outstanding features of the present political situation in the Far East, however, is the peculiar interpretation put upon what is called the "New Imperialism" of the United States. By this "Imperialism" is meant the desire of America to gain a foothold in the Republic of China from which to press her claims to recognition over the whole Far East. Our history is pointed to as showing that we are essentially a land grabbing people. In our war with Mexico we acquired Texas, and our record on the Rio Grande is to this day under suspicion. We annexed the Hawaiian Islands without too much regard for the feelings or interests of the native owners. We acquired the Philippine Islands by force of arms. This stubborn fact is not to be overlooked in spite of the fact that later we paid Spain twenty million dollars to reimburse her for the loss. Correspondence looking to certain concessions in the province of Fukien in China takes on significance when viewed in the light of past aggressions. The advocacy of the so-called open door policy in China probably means, say the Chinese, much the same as such policies have meant in the past, — an opportunity for further exploitation and greed. The

attempt on the part of our State department to "internationalize" the south Manchuria Railway caused at the time widespread alarm. Upon the basis of these "facts" many invasion scares have gained currency and credence. This state of mind has been greatly stimulated by the discriminatory treatment of Orientals in America.

When Admiral Dewey's ships sailed into the bay of Manila it was not only to take possession of those distant islands in the name of the United States, but to set up a new standard of international honor and to assume new and heavy international responsibilities. That act made the United States a world force — a new and mighty agency for righteousness in the affairs of men. Yet the result of this new move was far from happy. It created new suspicion of the West. The East feels keenly that the West is seeking to dominate the world. An Oriental writer, in a recent book, as yet untranslated, voices this protest: "If one race assumes the right to appropriate all the wealth, why should not the other races feel ill-used, and protest? If the yellow races are oppressed by the white races and have to revolt to avoid congestion, whose fault is it but the aggressors'?"

Thus has America's prestige waned in the presence of misunderstanding and suspicion.

Christianity and the Far East. Permit me to characterize the intellectual life of the Orient before the influences of Europe and America reached her quietude.

The fundamental idea in the civilization of the East was that of the beautiful as opposed to the utilitarian. This was most apparent, it seems to me, in the requirements for holding office prevailing over a large part of the East. The Confucian idea, which ruled China, Korea and Japan for more than two millenniums, was that the philosophers were to rule the state. In preparation for their office they were to acquaint themselves with the deeds and teachings of the ancients; to act with propriety and speak with reserve; to know the forms of polite

conversation and the use of correct style. These were required of all who sought public advancement. To know the classics and to be able to compose a correct essay in their language constituted the principal matter of the public examinations for office so long prevailing in China. It was a matter of culture, classical and poetical, rather than of practical experience.

The forms of government were based on what might be termed natural relations. The evolution of society had been along tribal lines without the predominating influence of wars, as in the West. The family with the warmth, if also the weakness, of paternalism was the pattern for the state. The ruler was the father, the people the children, — all brothers. In such a state filial piety and patriotism were nearly synonymous terms. In China the added factor, race pride, resulted at times in the undervaluing of the State, the sentiment being decidedly in favor of the race. But the Chinese were a homogeneous race, while in Japan and India many races had mingled. In the intermingling arose what is probably a more stable conception of society, namely, the notion that it is national and not racial. In spite of these interesting differences it is perfectly correct to characterize the governments of the East in general as paternal.

Two streams of religious life, fundamentally different, flowed across the East. One arose, probably, in the Zagross Mountains, and flowing across China reached Japan early in the first Christian century. It was polytheistic, but in its worship of Heaven (Tien) showed decided henotheistic tendencies. It laid emphasis on the value of personality and sought its highest end in setting up an intimate contact with the living reality of the unseen world. The other arose in the Punjab and flowed over India, through China and Korea, reaching Japan almost coincident with the coming of Chinese learning. This was pantheistic and impersonal. It was spiritualistic monism. It sought knowledge of reality not by

analysis but by direct apprehension. It was reflective and contemplative, seeking its true life within the hidden, secret places of the soul. It had no law and recognized no authority outside of self. "I am the cosmos," was its motto. It built no temples and worshiped no god. Although practical experience caused certain modifications to be made in it — in some instances a return to the arbitrary henotheism of the Vedas — yet on the whole its unique influence was as I have described it. It held that "man at his greatest is unconscious" and that not the mechanical externals, but the unconscious forces are the true test of civilization.

The moral law of the East sought its sanctions not in external commands but in warm human relations. Its morality was human. Loyalty was the chief passion; loyalty to parents, to rulers, especially to the King. But this loyalty was seldom loyalty to principles, — it was predominantly loyalty to persons. One might even violate principles, some of which we hold sacred, in his endeavor to be loyal to persons, and yet be held blameless. A daughter might sacrifice her purity to protect the name or honor of her father. Harakiri was seldom merely suicide but more commonly an expression of the deepest feeling of loyalty to a superior. The contractual notion of morality prevalent in the West, when pressed against the personal obligations, would be held immoral, judged by the dominant standards of the East.

Our commerce came to the East with its motto "Business is business" and our diplomacy with its high notion of responsibility, — respect for law and the duty of public service. But to the Eastern mind it all seemed mechanical and unreal, and the result was great and universal confusion. Into the confused and confusing disorder of the Orient, along with the high standards of the new democracy, has gone the message of Christianity. It was not at first welcomed; it was regarded as a foreign and dangerous heresy, threatening the integrity of empires and betraying the minds of men.

For years the doors of the nations and the hearts of the people were closed against it. The name of our Master was used to frighten disobedient children, and as a stigma of disloyalty and weakness. "How long, O Lord, how long?" was the cry of many a disheartened messenger of the cross as he beheld the fruitless years come and go. Yet at length, through many influences, the doors swung open and the kindling flame of Christianity began to light up the dank and dismal caverns of the hopeless East.

The reflective, pessimistic laborers on the banks of the Ganges felt the thrill of this new and living force, and for the moment forgot their Veda and their contemplation and arose with wide-open eyes as one might arise from a troubled dream.

The dwellers in the valley of the Yangtze heard the song of sublime hope. They, too, stopped to listen. They were surprised and thrilled. The Japanese, those masters of religious synthesis, heard the story, and in an incredibly short time demonstrated their ability at least to add Christ to their pantheon. The East was dazzled, it was dumbfounded by the magnificence of our material civilization. It lost its way for a while and drifted into the fog-bank of religious and political uncertainty. It feared the West, which with one hand offered it the Bible and with the other began to sow, broadcast, the seeds of distrust and hate. Christianity had stirred hopes in their breasts which there seemed no likelihood of realizing. They felt that they had been raised up only to be stricken to the earth by the same hands. A throb of disappointment could be felt from the shores of the southern seas to the barren wastes of Mongolia.

Nine hundred millions of Orientals turned again to their cast-off idols and filled the corridors of neglected temples. But the mystic tie that once bound them to their past had been severed. These cults no longer satisfied, and with disappointed, bleeding hearts they drank the cup of despair to its very dregs.

The lulling strains of Buddha's peaceful doctrine were not sufficient and the Vedas lost their power. In their despair some entirely lost their way, and some sought revenge against a cruel fate. New desires were created, new ambitions stirred, but no finger of unerring truth pointed the way to safety and to peace. Confusion reigned. That our religion, so peaceful and so true, should be linked with such confusion is, indeed, the scandal of the world.

At length, we and they have come to see that it is not our religion but the lack of it that brought this situation about. Not our Christ, but our Christless leaders must bear the burden of all this discord.

Buddhism gave China the concepts in which to express her religious ambitions, a bungling and difficult instrument with which the Chinese never became quite familiar. China in turn gave to Japan her modified form of Buddhism and the pragmatic philosophy of Confucius. No one will ever be able to say what the East would have been without these. Certainly it would have been immeasurably poorer. Now comes Jesus. He brings to the East no new and strange doctrines. The brilliancy of his teaching is not surprising, nor the marvel of his miracles impelling. He met the people of the East in the simplicity of their daily life; He touched the heartstrings of their highest hopes. His word, "I came not to destroy but to fulfill," heartened the peoples for their great tasks. He interpreted to them the meaning of their own deepest feelings and filled with new and wonderful significance the hopes that drooped within their souls.

If it is true, as many contend, that northern Buddhism, the Buddhism of China, Korea and Japan, in its significant personal note be Christian; — if many of the ancient heresies of the East are indeed the masked form of the Master's teaching, — then it is even more evidently true that across the face of all modern Far Eastern religions the mighty personality of God's Only Son has spread a benediction of love and light.

Yonder lies a confused, bewildered, shall I say, lost world? and its most insistent cry is not for more material civilization or scientific truth but for *leadership*. We look out through our Golden Gate, across the Pacific, to nine hundred millions of faces full of anxious doubt, to hearts whom we have disappointed, and if our ears were open to their soul-cry we could hear their persistent, pathetic call for leadership.

To the task of inspiring that leadership, the Church of Christ must set its hand with unflinching courage. The mighty world task calls us. "We can if we will."

CHAPTER XI

RELIGIOUS THOUGHT

THE REV. JOHN WRIGHT BUCKHAM, D.D.

Professor of Christian Theology

Theology has never been one of the leading products of the Pacific Coast — perhaps because its cash values are too remote. Religious life here has found expression in the struggle with practical rather than with theoretical problems. And yet men must think as well as pray and work, and the religious leaders of this part of the world, like those of every other, have thought about God and Christ and human life and the future and the great mysteries of existence with that earnestness of spirit which has entered with subtle potency into their daily lives and deeds.

The founders of this institution were trained men, graduates for the most part of New England seminaries. Of the first three members of the faculty, one graduated at Yale Divinity School, one at Andover Seminary, and the third at that vigorous representative of New England theology in New York City — Union Theological Seminary.

The ministers who led in the establishment of the institution, and those who later stood most loyally about it, were likewise largely from New England seminaries. Some of them brought their theological notebooks with them. Some years ago the owner of one of these depositories, Rev. F. B. Perkins, kindly put it into my possession. It consists of two volumes of lectures by Prof. Edwards Park — *nomen præclarum et venerabile* — yet how remote from the religious life and thought of today!

Yet these pioneer teachers and leaders were by no means servile followers of any man or any system. They were no

man's echo. They not only understood what they taught, but thought for themselves. Let us think of them, for a little, in this aspect.

Dr. Benton, as he has been depicted for us, was a man of large outlook, of copious imagination, a man also of "wecht," as the Scotch would say, possessed, too, of remarkable powers of accommodation, able to mount a soap-box or lend dignity to a silk hat, to teach Hebrew to a halting class of two or three or to address successfully a Congregational Council in London, to paint the coming splendors of California or to hold up the mirror to his fellows in so racy and pungent an allegory as "*The California Pilgrim*," with its vivid pictures of *San Fastopolis*, *Bustledom*, *Bedlam Alley*, *Mr. Bombastes*, *Jonathan Jointstock*, *Mr. Credible Ayr*. A man, by all witness and consent, to be both admired and loved and revered.

Professor Mooar was the mystic of the Seminary. In a day when systemism and dogmatism were still uppermost he dropped his anchor deeper than most men and found firmer holding. A characteristic word of his is that found near the close of his volume of sermons, "Be of Good Cheer." It is this: "There is a security which sinks its foundations deeper than in any theory of ours." Another luminous saying of Professor Mooar's was given to me by Professor Howison. I take pleasure in repeating it to my classes. It is a definition of inspiration, and runs thus: "The Bible is inspired because it is inspiring." Such lucid and revealing ways of getting below scholastic flotsam and jetsam to abiding and nutritive truth belong only to the rarer minds. Coupled with what Professor Mooar himself has called, in the title of one of his sermons, "sensitive veracity," this made him a thinker whom our seminary may well gratefully cherish as one of its fixed stars. Looking back upon his spiritual maturity, his intellectual clarity, his moral purity, we may well exclaim, in his own self-revealing words: "What a charm has large erudition often worn because, having worked its way to the very heart

of its themes, it has been able to give back in the speech of the people the truth with crystalline clearness!"

Doctor Dwinell — of whom, in Mr. Jewett's valuable biography, we have the most complete account we possess of any of the founders of the Seminary — had a mind of admirable insight, breadth and sagacity. It was he who carried on the correspondence with members of other denominations with reference to uniting in the founding of the Seminary. Like Dr. Benton, he was a leader in public and denominational affairs. He could take the initiative, as he did, in securing better sewerage in Sacramento or in promoting the passage of a bill establishing a Reform School by the legislature, or preach a great sermon like that on "Christianity a Religion of Expectancy," or write an influential paper on a theological issue, like "Advance in the Type of Revealed Religion."

Doctor Dwinell could not be called a progressive — indeed he took a strongly conservative attitude in the Andover controversy — yet his mind was catholic, alert and outreaching. There is in our library the reprint of an article of his, "The Mind Back of Consciousness," published in the *Bibliotheca Sacra* of July, 1890, which is a singularly acute and suggestive study of one of the foremost subjects now engaging the attention of philosophy and psychology. I am sure I cannot better pursue my theme than by giving a brief account of this remarkable study.

The hypothesis of the paper is "that the spiritual principle in man — the mind, or the soul — is only imperfectly in possession of the organs, and is able to report only a small part of its own activity in consciousness." This hypothesis, now so familiar, had doubtless been propounded long before it was thus succinctly put forth by Dr. Dwinell, though he was evidently not acquainted with any thoroughgoing statement of it. It must be remembered that this was in 1890, twelve years before James' "Varieties" appeared and when



PROFESSOR ISRAEL EDSON DWINELL, D.D.

the proceedings of the Society of Psychical Research had received but little attention. The writer then goes on to show how consonant this theory is with the phenomena of creative art, of literary inspiration, of the extraordinary feats of memory, with the findings also of moral insight and of pure reason. "If it (i.e., the mind back of consciousness) is a growth," he argues, "it is the growth of a supernatural germ from a region of pure reason. If not a growth, might it not be regarded as the whisperings, the best possible in dull human ears, which open only at the touch of experience, whisperings of the higher mind within — the mysterious mind — the mind back of the mind — that can only here and there find one to whom it can utter the full, ringing, transcendent message." After examining the various theories to explain these phenomena, the author concludes:

"It is this that, ever sitting at its enduring loom, weaves for us the web of conscious unchanging personality and conscious unchanging identity, not out of the floating, disconnected, gossamer flocks of our swift vanishing states of consciousness, but, using these as woof and the objects of its own eagle-eyed changeless insight as warp, it weaves its web, and hangs it where we can see it or feel it. This is the center and head of the regnant personality, the support and bond of the transient experiences and untrustworthy powers; surviving all catastrophes, continuing through all changes, seeing the corporeal, intellectual, moral stages come and go, but itself always the imperturbable, regal, inscrutable, immortal, rational Ego."

Here is a striking anticipation, by this observing and thoughtful Pacific theologian, of the familiar declaration of William James in his well-known essay, "The Energies of Men," to the effect that men "habitually use only a small part of the powers which they actually possess and which they might use under appropriate conditions."

In 1892 there came to the chair of Systematic Theology

in this school a teacher whose contribution to theological literature cannot be overlooked in any survey of this kind. This is neither the time nor place for a careful estimate of the yet unfinished work of Prof. Frank Hugh Foster. But I cannot go on without paying tribute to the sincere, scholarly and valuable work which he has accomplished, both here and elsewhere. Professor Foster was, while in this seminary, one of the conspicuous exponents and defenders of the New England theology and has since become its acknowledged leading historian. His transition from interpreter and advocate of that theology to historian and chronicler of its collapse, forms one of the most dramatic chapters in the recent history of a science that is not bristling with dramatic incidents. There is a very significant book by Professor Foster which to my mind throws no little light, not only upon his own repudiation of the old theology, but upon its general decadence, viz., the volume of Stone Lectures for 1900, entitled, "Christian Life and Theology." The introductory lecture of this series is, in my judgment, one of the best and clearest statements yet formulated of the basis of Christian theology in Christian experience — a principle which necessarily does away with the very principle of dogmatism. Unhappily, Professor Foster failed to carry out in the discussion that follows the principle that he had laid down; but the seed of a new theological renaissance is there, ready to break the crust of the New England theology and every other bondage of past or present.

Dr. McLean's contribution to the religious thought of the Seminary and of the Coast was that of a man who touched human life at many points and always wisely and warmly and helpfully. While he was not primarily a thinker, he thought constructively and pointedly, — a maker of singularly happy and homely metaphors, a sagacious discernor and appraiser of the best in advancing thought. In the day when evolution was receiving its most violent and vain attacks in the pulpit

and religious press, he saw its harmony with religious truths and declared: "Revelation and evolution stand at one." Happy the man — and helpful — who, like Dr. McLean, could make the transition from the old to the new order of thought, bringing with him the gold and frankincense and myrrh of his earlier faith.

I cannot close this brief review of the contribution of the seminary to religious thought without a word of tribute to the work of my beloved colleague, Prof. George DeWitt Castor, who was taken from us so suddenly and sadly. Professor Castor was a genuine scholar. His thesis for the Doctorate of Philosophy on "The Non-Markan Element in Luke," which, by the courtesy of the Castor family, will soon be published through the Chicago University Press as our semi-centennial publication, is the finest piece of technical scholarship as yet put forth by this institution and will make a noteworthy addition to the modest contribution to theological literature made by our seminary. While the chief function of an institution like this is teaching, it has also, as you will recognize, a distinct obligation toward the continuity and enlargement of religious thought in the world at large, and the collection of volumes and pamphlets which we have brought together for this occasion will show that it has not been wholly fruitless in this direction.

Professor Castor was not only a penetrative and well-equipped technical scholar but also a very wise and winning teacher and interpreter of spiritual truth, as his inauguration address and his articles in the *Biblical World* and elsewhere evince. Long may his fine intelligence and noble spirit abide with us in this institution!

I had hoped in this review to attempt a survey not only of the theology of our institution but of theological thought of the Coast in general, for it would be presumptuous to assume that all the theology of the region flourished here. But the limitations not only of the paper, but of my own knowledge,

forbid this. It is both a duty and a privilege, however, to acknowledge the stimulus and enlargement which have come to religious thought not only from the seminaries but also from the men of constructive theological thought in the pulpits. I trust it will not be invidious if I mention one name as illustrative of this contribution — that of Dr. James M. Campbell, a most affluent and helpful contributor to theological thought, who has done his work where the serenity and sunshine of our Pacific climate have lent to the stern integrity of the Scotch mind unwonted sweetness and light.

The universities and colleges, too, have done much, not only to broaden the horizon of religious thinking but also to enrich its content — although their influence has also been in part contra-theological. In this service the University of California has naturally done most. Two names in especial stand out above all others. The first is that of Joseph Le Conte, whose contribution to the theology of evolution is universally valued. The second is that of Professor Howison. It will be many years before theology realizes fully its indebtedness to George Holmes Howison, whose contribution to religious thought I have elsewhere endeavored to point out. It may well be a source of gratification to this institution that the chapter on “The Harmony of Determinism and Freedom,” one of the most masterly discussions in *The Limits of Evolution*, consists of a paper read before the Theological Society of the Pacific Seminary, April 5, 1898. May the friendliness of Philosophy and Theology thus established here never be broken! In an address given before our University, Charles Kingsley once said that “if he could see a school of Berkeleyan philosophy founded on this side of the continent, he would think that California had done a great deal for the human race.” Such a school has been founded here by Professor Howison — in spirit, at least, Berkeleyan.

Having completed our brief retrospect, let us now turn to the prospect. What of the future of theology on this coast?

I think I may assume — though against the clamor of not a few today — that there will continue to be a theology, here as elsewhere. I do not understand that in eliminating “theological” from the name of our institution we have thereby consigned theology to innocuous desuetude. If so, I can foresee for ourselves only atrophy of brain and ultimate paralysis of activity. Men are made to think, and think they will, and if their thought becomes thin or erratic or irrational, life will lose its meaning and men will be only as “dumb driven cattle.” We must think, and think about the greatest and deepest and most vital issues of life — and such thought is theology.

With the present emancipating emphasis upon applied Christianity, I am in most thorough accord — an advocate indeed — provided it does not seek to set aside religious thinking. If it does that it will work its own ruin as well as that of theology. There can be no School of Religion without religious thought. Upon that I think we are agreed.

Let us ask ourselves, then, what kind of a theology this nobly-endowed, “God-blessed, sun-bathed Pacific Slope” needs. That is quite another from the question, what kind of a theology it will have. For that depends upon its religious life — since out of the life the thought flows. But without forgetting this, let us ask what kind of a theology is adapted to command the allegiance and mould the higher life of this alert, diverse, forward-looking civilization.

I think we should agree, in the first place, that none but a broadly comprehensive and tolerant theology has any claim or place upon this great Pacific Slope domain. We should be recreant to the wider revelation of God, if looking out toward the peoples of the Orient — to whom God has disclosed Himself, though, as we think, less clearly than to us — we should cherish exclusive, confining conceptions of God or man, tainted with any prejudice of race or religion or sect. For here upon this Coast even more intimately than elsewhere

in this country — and more especially here in this great center of education — the minds of the East and the minds of the West are to meet and mingle and adjust themselves to one another, either in conflict or in harmony, either in hostility or in helpfulness.

This adjustment does not mean, in my judgment, religious amalgamation. Nor do I think that it means eclecticism. My faith in the religion of Jesus Christ as the universal religion, adapted as none other is to the needs of the whole world, leads me to hope that it will in time win the willing adherence of all peoples. But just because Christianity is a world religion, and because it sprang from the Orient, there is reason to expect that the Orient has yet a power of understanding it and interpreting it that will greatly enrich our vigorous but limited Occidental theology. When the devotion and profundity of India's long quest of truth, the ethical and social integrity of China, and the alert, imaginative mysticism of Japan are poured into the vessels of Christianity, we shall have wine worthy indeed of the Bridegroom. But that may not be unless the West is large enough of mind and heart to commend and convey a Christianity sufficiently inclusive and brotherly to win and hold the Oriental mind. That will mean a missionary Christianity, but not a proselyting Christianity, a comprehensive but not a compromising Christianity. I cannot but think too that the only theology convincing enough and vital enough to win the world is a Christocentric theology.

The seal of our School of Religion is to me the beautiful and inspiring symbol of what should be the very heart and center of our institution, both in its thinking and in its living. It is from the famous painting on the walls of one of the Roman catacombs — the earliest representation of Christ we have in Christian art, far earlier than the teaching Christ or the crucified Christ — i.e., the Shepherd Christ. The strong youthful Christ is carrying a lamb, or perchance a kid, upon

his shoulders. How nobly and winsomely he stands! Christ the Saviour, the Victor, the Redeemer. The cross is not excluded or forgotten. It is immanent in the whole conception — as it must be in any true conception of Christ — but it is behind him. He has come from it and from the grave, “that they may have life and have it more abundantly.” He is the Living Christ.

By making this Christ the center of its thinking and of its life and by presenting him to men in all his radiant compassion, his victorious might — the might of love — and his revealing truth, “in whom are hid all the treasures of wisdom and knowledge” and all the resources of moral conquest and serene and hallowing strength — this School can become a center of radiating and redeeming life — and, in my judgment, in this way alone.

Again, the religious thought that will command and inspire the life of this Pacific domain must be intensely vital. Swift and strong flow the tides of human life on this Coast, and ever swifter and stronger. Life was never so rich and varied and fascinating in its appeal as under the blue skies and upon the flower-strewn soil of this land, where summer slips all unaware into autumn and autumn into spring, a land where it is always afternoon, or morning — which? — for there is no night here, — a land where, as on Shakespeare’s enchanted isle,

“Nimbly and sweetly the air doth commend itself unto the senses.”

Forgive me if the lure of it all steals even into a paper on theology. I am not promoting but testifying — as others of you have done so spontaneously in your papers. Well, the import of it all is this — and it should not be missed — that here Christianity must compete with all the most varied and appealing interests of life. Compete, do I say? No, it must exceed them all and bring them into captivity to Christ. Christianity must itself be so fair and strong and glorious

that without it all these outer things will seem as hollow shams and by it become at once hallowed and enhanced, restrained and enlarged, guided and fulfilled.

Let us not be blind to our perils! This civilization of ours will afford, is even now affording, a searching test of the vital power of Christianity. A new paganism, as subtle and seductive as the world has ever seen, is singing its siren song in our ears. Strong hands, and delicate, are straining hard to wrest Beauty away from Truth and Duty. Wild tongues are loosed "that have not Thee in awe." Sciences that see no further than the electron and the microbe and philosophies that reduce man to a mechanism or an economic unit, are saying "Earth to earth, ashes to ashes, dust to dust," over the grave of human ideals that is a grave indeed. Have we a truth winsome and potent enough to hold Beauty to its higher loyalties and nobler ends, to quell immorality and put vice to rout, to lend to Science and Philosophy that completing truth without which the one leads only to materialism and the other only to perplexity? We are moving rapidly toward the new Democracy. It is well. But was it not Mazzini who said, "Democracy without God is hell"?

It goes almost without saying — and yet I fear that it needs to be added — that a theology that will compel the respect and allegiance of the free and open-hearted people of this land must also be entirely freed from dogmatism and sectarianism. It is true that within certain circles even on these unshackled shores there seems to be a good deal of theological sectarianism, not to say obscurantism. How it can live under these skies and in this atmosphere, and so far from the ancient seats of its origin, it is very difficult to see. We have happily had but three of these cases of heresy hunting of which I am aware among the seminaries of our coast. May the latest be the last!

I am not speaking now of conservatism. Conservatism is an attitude of mind that holds back from crude neologisms

and unrestrained speculations. As such it has an honorable and essential office to fulfill in these days of rash and irreverent venturesomeness. But conservatism is one thing and obscurantism is another. "He is the true conservative who lops the moldered branch away," as Tennyson wrote. There must be progress or there will soon be nothing to conserve. For growth is essential to preservation wherever there is advancing life. And it is inconceivable that a theology that faces only backward or that blinks confusedly in the face of a rising sun should win our civilization.

Apart from all the inconsequential crowing of vain cockerels who assume the credit of bringing as well as heralding light, is it not true — is it not beyond all fear and doubt — that a new day has dawned in the world of religious thought? One must see it who lifts his eyes — to use the figure of a California poet — from the dim page and the fast flickering lamp to the dawn that breaks over the Eastern hills.

And yet it is not progressiveness which seems to me the highest mark of a theology which will win its way back to power, but something more deep-reaching and fundamental. The one word which, better perhaps than any other, expresses the essential quality of a really great theology is experience. Experience is the chief reality of Christian life, but it is not the only necessity. There must be a theology of experience — clear, vigorous, enlightening, as well as devout and humane.

"So many gods, so many creeds,
So many paths that wind and wind."

Yes, but the solution of the perplexity is not "just to be kind," but to find the ways that do not wind but lead straight to the heart of truth. For be sure kindness and justice — that is greater than kindness — dwell hard by truth.

Such a theology alone can be a uniting theology, and thus a theology for the reconstruction of our shattered twentieth century civilization. For though no sound of gun, or shriek of shell or groan of wounded and dying reaches our far western

slope, we too must suffer and must help share the tasks of reconstructing the social order. It is a time to rediscover and reinterpret the truths that cannot be shaken, the deep-down essentials of Christian thinking. God forgive us if we should ever again resume our bickering over non-essentials while the great verities are hidden in the smoke of theological conflict and misunderstanding! If there is one thing that past and present teach us, it is to lay hold of the truths that issue in righteousness and unity.

If this School of Religion teach and preach such a theology — non-scholastic, non-sectarian, undogmatic, irenic, spiritual, Christocentric, experiential, — and apply it to life, it will serve well, and as God calls it to serve, the pulsing, promising, expanding but spiritually needy and restless life of this fair land that God has given us to love and labor for.

Is it a figment of the imagination that the voices of the founders speak to us in this closing day of this eventful week, calling us to go forward not only into a larger service but into a nobler, deeper — though simpler — theology, centered in the Eternal and Living Christ?

PART III

THE SEMI-CENTENNIAL OF PACIFIC THEOLOGICAL
SEMINARY

CHAPTER XII

A HISTORICAL SKETCH

THE REV. SAMUEL CHARLES PATTERSON, B.D.

Pastor of the North Congregational Church, Berkeley

“Better fifty years of Europe than a cycle of Cathay,” sang Tennyson, and Europe said amen. A Pacific Coast American might as truthfully sing, “Better fifty years of California than a cycle of the world,” for fifty years of Caucasian dominion has changed the face of the land. Cities, towns and villages stand where once had been but desert. We gather to celebrate the semi-centennial of an educational institution, the first School of the Prophets west of the Great Lakes. It was founded when California was only sixteen years of age, and before she had that vital touch with her sister states made possible by rails of steel and the iron horse. News that gold was discovered in California reached the world in 1849, and immediately a most remarkable voluntary human invasion began. To California came the strongest, the boldest and the most enterprising of the sons of men; over the plains, across the isthmus and around Cape Horn they came in seemingly unending streams, to find the gold with which rumor had bottomed the streams and veined the mountains of the new El Dorado. The marvel of this movement may yet cause a poet to compose an epic in which the adventures of these argonauts will rival those of Jason and his companions. All who came were not gold-seekers; some were seekers of men’s souls. The annals of denominations which early began religious work reveal the names of many who spurned the opportunity to enrich themselves materially in order to gain spiritual riches. Congregationalism also sent many of these pioneers of the Gospel: Hunt, Willey, Benton, Warren, Pond,

Durant, Hale, Frear and others. These men early identified themselves with the moral and educational forces in the new state and sought to protect the home and foster the young life. Willey made the opening prayer of the Constitutional Convention which met in Monterey in 1850. J. A. Benton preached the first Thanksgiving sermon in California on Thursday, November 30, 1850. His theme: "California as She was, as She is, and as She Will be," reveals that the Golden State had laid its persuading hand upon his heart and won it. T. Dwight Hunt was chaplain of San Francisco, preaching in the little schoolhouse which stood on Portsmouth Square, in which building he later led in organizing the First Congregational Church, July 29, 1849. It was the Rev. Samuel H. Willey who, some time later, gathered the children of San Francisco together and marched them at the busiest hour of the day through the business section to demonstrate to the inhabitants the need of public schools. The schools were organized. This same man, with others, soon felt the need of higher institutions of learning, academies and college, and because of their devotion, the College of California was founded, which in time became the University of California. The vision of these men was akin to that of their spiritual forefathers, the Puritans, who were no sooner settled in the new world than they desired to found schools and a college, the latter to supply educated men to become their pastors and religious leaders. This same desire underlay the founding of the College of California. It is not within the scope of this sketch to dwell upon that phase of our State's intellectual development; if it were, a story of heroic action could be told. My particular theme deals with another phase. But it is necessary to touch this in order to show the fiber of the men who created the Pacific Theological Seminary.

The Minutes of the first meeting of the General Association of Congregational Churches of California, held in Sacramento,

October 7, 1857, contain a report of a "Committee on Destitution and Supplies," which sets forth the need of pastors to take charge of existing churches and to organize new ones in needy places. The result was an appeal to the American Home Missionary Society in New York City to send at least *five* men as soon as possible. The records of the next annual meeting contain the following report: "Your Committee beg leave to report as follows: The distance stretching between us and the theological institutions of the East renders it necessary that we take measures for the rearing of a ministry of our own. It is as essential now and here, as when our forefathers upon the eastern slope of the continent were impressed with the same conviction and at once initiated measures to secure this end, as the necessary means to self-preservation of the churches. We have already done much towards founding a college for the education of youth, but there is now obvious an unswerving responsibility resting upon the church, to bring forth her sons and educate them for the work of Christ. There are many strong inducements in this country to draw young men away from the sacred profession, the charms of adventure and the attractions of wealth; unless we watch their growth with prayer our college will stand empty and our pulpits, one after another, deserted by their present incumbents, will have none to occupy them, except as imported from a distant land. *We want men grown on this soil.* All that are here have come at great expense, borne mainly by a society holding the funds of the churches of the East; we cannot expect this fostering care to be continued many years. Besides, it is the work of the church to perpetuate herself, by rearing her own ministry continually, as much as it is for a tree to bear its seed, an oak to have its acorns. So every church should be watching her sons, and cherishing them, for the great vocation. Youth of talent may be consecrated at her altar, who are children of poverty; they should now be considered as standing in new relationships —

belonging to the family of the church, as to their own paternal roof. They should be made to feel so. They are to bear our interests, our dearest, liveliest interests, into the future; the hopes of the kingdom of heaven on earth; we should not leave them to the precarious fortune of a single family, where, instead of receiving help, they may be depended upon for support; but we should know their character, and when satisfied of their fitness, should cherish the Holy Spirit within them, and render them the assistance which they need. They should feel that the church is their mother in a new and spiritual sense, from whose warm hand they receive continual supplies, and from whose heart they derive the nutriment of everlasting life. Therefore: *Resolved*, that we consider it among the first duties of the different churches to look out young men for the ministry, inspire them with the idea, and render them such assistance in obtaining education, as the circumstances demand and their best interests require.” Signed by E. S. Lacy, Martin Kellogg and S. Babson. In a report of a Committee on Education presented by its chairman, Rev. W. C. Pond, to the General Association of Congregational Churches at its annual meeting in 1864, the following occurs: “The time is coming, and now is, when a theological seminary should be a matter of definite consideration with reference to practical action. We cannot but anticipate a time *when the ministry of this Coast must be raised up upon this Coast*; and we should be preparing to meet its demand upon us now.” This stirred the body to action, and the Bay Association was made a standing committee to consider the matter. The Association reported to the General Association in 1865, through a sub-committee composed of the Revs. I. E. Dwinell and George Mooar and J. M. Haven, Esq. This report is lengthy and I cannot undertake to present it here, but I must quote one paragraph which reveals the spirit of the men: “The time has not yet come, and will not come for many years, when any one denomination on this Coast

can take this great work upon itself, and found such an institution alone. To provide one set of buildings, one corps of professors, such as would meet the wants of the students and the churches, and shut up the churches for ministers to our own coast, is all that the resources of the State would justify us in attempting, and they would justify us in undertaking this. To aim at more would be sectarian madness and failure. By far the largest, and certainly the most important part of seminary training is common to all the denominations. If only this should be taught, and the elements in which Evangelical Christians differ should be wholly omitted, it would be no such serious loss that it could not be easily made up by a little private denominational study before entering upon the work of the ministry. Or it might be an easy matter to have each of the co-operating denominations provide for the delivery of a special course of lectures to its own students, or to all the class, to protect its own interests in the institution." The report closed with a recommendation as follows: "The General Association shall designate three men as a Theological Committee, to act for three years." This was adopted and the committee was later enlarged to five, composed as follows: Revs. I. E. Dwinell, D.D., E. G. Beckwith, W. C. Pond, and Deacons T. B. Bigelow and Jacob Bacon. This committee wrote, according to instruction, to representatives of the Baptist, Episcopalian, Methodist Episcopal, New and Old School Presbyterian bodies, asking for co-operation. Four responded but none wished to cooperate, but before the first class had been graduated from the Pacific Theological Seminary one of these denominations had started a seminary. So much for the interdenominational spirit of those days.

It was at the General Association which met in Sacramento in 1866 that the action was taken which resulted in the organization of the Seminary. The Committee of Five on the Theological Seminary presented an elaborate report signed and submitted by the Revs. I. E. Dwinell, D.D., and

W. C. Pond. It closed with the recommendation that three resolutions be adopted:

“First, That it is expedient that measures be taken for the establishment on this Coast of a Theological Seminary.

Second, That we recommend with reference to this that a meeting of friends to the object be held on Thursday forenoon at Dr. Dwinell’s Church, to commence at 11 o’clock, to organize a society for the establishment and maintenance of such a seminary.

Third, That a committee of three be appointed to draft and submit to that meeting a constitution for such a society.”

This was carried unanimously.

The records of the Seminary begin with this meeting. The meeting was called at 11 o’clock A. M., Thursday, October 11, 1866. There gathered in response the following persons: the Rev. Messrs. Dwinell, Benton, Stone, Mooar, Frear and Pond; also Messrs. Benchley, Cross, Haven, Cox and Flint. Rev. J. A. Benton was chosen chairman and Mr. E. P. Flint secretary. Two committees were appointed, one on Constitution and the other on Incorporation. It was voted that San Francisco should be the principal place of business. The committees reported and their recommendations were accepted. Permanent organization was effected by the election of the Rev. A. L. Stone, D.D., pastor of the First Congregational Church of San Francisco, President; Rev. J. A. Benton, Vice-president; Mr. E. P. Flint, Secretary; Dea. L. B. Benchley, Treasurer. The first serious task was to secure funds. The endowment was set at \$50,000, but it was voted to begin work when \$25,000 was in hand. Every man present was declared a financial agent and the pastors were asked to appeal to their churches. How few these were the denominational statistics for 1866 reveal — thirty-two churches, fourteen hundred and twenty-eight members. What boldness to ask these for \$50,000! At a meeting held in March, 1867, the record of reports of this financial campaign revealed

encouraging progress. Dr. Dwinell, who was preparing for a trip East, was requested to act as the seminary's financial agent while there. He consented and went with high hopes, but ill health compelled an early return to California with little to add to the fund. Still he got into touch with the denominational agencies, which resulted in good. In the fall of 1868 the financial outlook was so promising that it was decided to begin teaching in the spring of 1869. Dr. Dwinell was offered the first professorship, but declined because of the unwillingness of his church to surrender him. At a meeting held January 12, 1869, the founders elected the Rev. J. A. Benton, D.D. Professor of Biblical Literature; he accepted and at once made preparation for beginning instruction. Teaching began August 19, 1869, in rented rooms over Roman's bookstore on Montgomery Street, in San Francisco. Four men entered. At last the Theological Seminary was a reality. It was scarcely noticed outside the circle immediately interested, but it was an epoch in the religious life of the State.

Here is a good place to tarry a moment to take the spiritual measure of the men who brought this institution into being. They were sturdy souls of breadth and vision. Their breadth did not make for shallowness. Present-day religious orators dwell frequently upon the growing spirit of liberality which is apparent in the denominational groups of the Christian Church. They herald it as a new thing. But is it? Here was this group of men in California (50 years ago) desiring to prepare for the state, religious leaders, well equipped in spirit and mind. To accomplish this they invited the co-operation of their fellow Christians in founding a school that would teach the fundamental things of Christianity and put denominational emphasis in the background. When they failed in this they retained the ideal and refused to give to the institution a name that would permit it to be denominationally catalogued. A circular issued in 1871 states that "The

privileges and advantages of this Seminary are offered alike to students from all the Evangelical denominations." This spirit of liberality has persisted to the present day. The recent action of the Board of Trustees by which all denominational bonds were cut, and not only students, but professors and trustees, are sought in whom fitness is the only condition, is in accord with the spirit of its founders.

The need of a second professorship was soon apparent. Early in 1870 Dr. Stone was asked to go East and seek for funds. He was not gone long, but when he returned he brought money and promises enough to cheer the hearts of the founders and cause them to appoint a second professor. Their choice was the Rev. George Mooar, then pastor of the First Congregational Church, Oakland. He had been interested in the Seminary from the first, and when the call came he accepted it and began work in the fall.

The next important step in the history of the institution was the purchasing of the property of the "Female College of the Pacific," situated on an elevation in the suburbs of Oakland. This became known in after years as "Seminary Hill." It is a charming spot. The price paid was \$80,000 in gold; it was a boom-time price and contributed to the financial troubles which soon came. In the fall of 1871 the Seminary was moved to Oakland and there it remained for thirty years.

In February, 1872, the corporate name of the institution was changed and thereafter it had the cumbersome title of "The President and Board of Trustees of the Pacific Theological Seminary," the original title having been "The Congregational Theological Seminary of California." The first Board of Trustees was composed of the following men: Revs. I. E. Dwinell, A. L. Stone, J. A. Benton, W. C. Pond, Eli Corwin, C. H. Pope, and Messrs. E. P. Flint, L. B. Benchley, T. B. Bigelow, L. C. Gunn, W. N. Hawley, J. M. Haven. The Board was organized by the election of Rev. A. L. Stone,

D.D., President; Mr. E. P. Flint, Vice-president; Rev. W. C. Pond, Secretary; L. B. Benchley, Treasurer. A seal was adopted. The Seminary now seemed to be securely founded, having a faculty of two, an endowment sufficient to meet immediate needs, a valuable property well located in a growing city and an efficient board of trustees. If I were writing a history instead of a sketch I would enter into the situation as it then existed, but I cannot tarry. Financial difficulties soon developed. The pledges to the endowments shrunk, the earning ability of what remained decreased, the real estate venture did not bring the returns anticipated. Another enterprise, of which I must now speak, had involved the situation.

The men who applied for admission to the Seminary had not had the opportunity for academic education. They were mature and convinced that the spending of four years in college was impossible. They desired to prepare themselves for what they felt was their life's work as soon as possible. Therefore they were quite raw when they came under the training of the professors. The College of California was not producing material for the ministry. In spite of the fact that in one of the reports of the Educational Committee of the denomination that three of the young men about to graduate from the College were planning to enter the ministry, the Seminary received none, so far as the records show. Professors Benton and Mooar soon became convinced that there was need of a school in which the candidates for the ministry might receive some academic training, and broached this to the Trustees. It appealed to them, so much so that it was a factor in deciding to accept the opportunity of purchasing the property of the "Female College of the Pacific." An academy could be conducted alongside the Seminary, as the buildings on the property made this possible. It was the purchase of this property which financially involved the Seminary. That the Trustees made no mistake in purchasing the property

is evident to any one acquainted with the after history of the Seminary, but during the years that immediately followed 1871 it seemed to be a grave mistake. If a sketch of the Academy were being written much could be said to show that this institution rendered a necessary service and was of great value when High Schools were few. Many of the Bay region professional and business men were prepared for their life's work in it. It continued upon the hill for over twenty years, when it was transferred to San Mateo County, where it was united with the Belmont School for Boys, its endowment reverting to the Seminary.

The financial situation demanded action, and in October, 1872, the Rev. W. C. Pond was appointed financial agent, and in January, 1873, he was requested to go East and collect funds. The smallest amount needed to secure the Seminary was \$35,000. Dr. Pond began at home, appealing to all the churches and securing pledges to the amount of \$13,000. He went East for the remaining \$22,000. It was a strenuous undertaking, in the midst of it the financial crash of 1873 occurred, but he would not quit his quest and was rewarded by securing the needed amount. He says of this service: "It took nine months of the hardest and most cross-bearing toil that ever fell to my lot." He returned with joy. Still the Seminary was not safe. The development of the Academy compelled the enlargement of its equipment, another building was erected and much of the fund collected was devoted to this instead of going into the endowments. A bad investment resulted in more loss. Finally this entry, found in the records for February, 1876, reveals the impending trouble: "A considerable excess of liabilities over available assets, and an excess of current expense over current income of at least \$2,700, per annum." A committee of three, composed of W. N. Hawley, S. S. Smith, and E. P. Flint, was raised to advise ways and means to meet the difficulty. It reported in March, making the following recommendations: 1. "That

sufficient land be sold to pay off the floating debts of the Seminary; 2. That the Finance Committee be directed to discontinue the present system of loaning the endowment funds without real estate or collateral security, and that, as far as possible, security be obtained for the loans now outstanding; 3. That we continue our appeal to the Churches." In May, 1877, Dea. S. S. Smith made a statement that showed that the Seminary had "An indebtedness of about \$30,000, with assets, outside of land and buildings, of about \$22,000." This precipitated a crisis which is set forth in the following minute: "Whereas the financial condition of the Seminary is such that some prompt and vigorous action must be taken in order to avoid bankruptcy; and whereas, the Professors in the Seminary have most generously signified their hearty endorsement of the measures hereinafter proposed; and whereas, the recent gift of \$10,000 from Mark Hopkins, Esq., was bestowed by him and received by us on condition that all existing liabilities be cancelled as soon as possible and no new ones incurred, therefore resolved, 1st, that all dues by note or otherwise to the Seminary be collected as promptly as possible, and be applied to the liquidation of our floating and bonded debts; 2d, that all proceeds from the sale of lots or other property, and from interest on endowment funds not called in, be applied to the same purpose until all such debts are paid; 3d, that for the time being and until arrangements more just and satisfactory can be completed, the compensation of the professors shall consist of such amounts as shall remain from the net income of the Academy and Seminary; 4th, that the endowment funds be invested in the lands and buildings of the Pacific Theological Seminary; and that so much of said land and buildings as will secure to the endowment funds the amount of \$50,000 be considered as belonging to said funds; 5th, that the Finance Committee be charged with the duty of carrying into effect the foregoing resolutions; 6th, that a Committee consisting of Messrs. S. S. Smith, E. P.

Flint and H. E. Jewett be appointed to provide, as far as possible, for the salaries of the Professors, until the endowment funds become sufficiently productive." This meant simply that the professors were to receive no recompense. In view of this the Board stated that there was no obligation upon them to remain in their positions. But to their eternal credit, these two men refused to vacate their chairs. Professor Benton was able to maintain himself without salary, and Professor Mooar accepted a call to the Plymouth Avenue Church, Oakland, living upon the salary thus secured. These conditions prevailed until June 5, 1882, when articles 2 to 6 of these resolutions were rescinded, "in view of the fact that our endowments are now restored." That is, for a period of five years these devoted men served the Seminary without stated salary. Fortunate is the institution that can secure to itself such devotion.

It is a long way that has no turning. The turn in the Seminary's affairs came in December, 1880. The record for the meeting states that "Brothers Benton and Dwinell" reported meeting with Mr. Moses Hopkins that day, and offered to sell to him the Academy property. He refused, but made a counter-proposition, viz., that he would pay \$37,000 for a half interest in the property if a like amount, for the other half interest, could be secured, and he would leave the property in the hands of the Board of Trustees for ten years, free of rent, also paying the taxes. This minute follows: "In view of this proffer and the gracious deliverance out of our embarrassments which it seemed likely to bring, the Board united in a prayer of thanksgiving, led by Dr. Pond." The way was better farther on. The minutes for February 21, 1881, contain the following: "The Committee appointed to confer with Mr. Moses Hopkins reported that he modified and improved upon his former proposition by proffering the Board a gift of \$50,000, providing we would match it by a like amount raised among our churches and

friends." You may be sure the Board accepted this proposition, even though they realized that the task thus set was difficult. Plans were at once formulated to secure the necessary sum. Dr. Pond was appointed once again the Seminary's financial agent, and steps were taken to secure another in the East. After the most strenuous efforts but \$27,000 were realized. Then Dr. Pond was urged to assume the active field work for the remainder. After some hesitation he accepted the task and eventually had the joy of carrying to Mr. Hopkins the news that his condition was met. He thereupon claimed the \$50,000, which was promptly paid. Thus the danger that threatened the Seminary was past and once more its future seemed assured.

In January, 1889, it was reported that a third professorship had been endowed by three gifts: \$10,000, from Mrs. Charles Crocker; \$11,000, from Mr. Collis P. Huntington, and \$5,000 from Mr. Moses Hopkins. To this was added, in 1891, a gift of \$50,000 from Mr. Edward Coleman to endow a chair, and in July, 1892, a gift of \$50,000 was recorded from Mrs. Julia Billings. In connection with this latter gift the following minute is found: "In making this gift I desire to recognize the lifelong friendship between Dr. S. H. Willey and the late Dr. J. A. Benton and my husband, Frederick Billings." This was not all of the golden shower; in addition were many gifts of smaller sums for the endowment of scholarships. Dr. Benton willed to the Seminary a parcel of land in Berkeley, which was afterwards sold, and about \$35,000 was thus added to the invested funds. Since her original gift, Mrs. Billings has made two other gifts, one of \$15,000 and another of \$30,000. In April, 1894, appears the record of the promise of \$30,000 to endow the President's chair, the sum not to be paid in cash immediately, but the donor agreeing to pay 6% per annum on the whole until it was paid in full. This donor was Mr. E. T. Earl. In spite of these gifts, in the late 90's a financial stringency caused the Seminary some embarrassment,

which compelled retrenchments but was weathered, and the Seminary again entered into safer waters. In 1901, Mr. E. T. Earl gave \$60,000, \$10,000 of this to be added to the President's chair endowment, the remaining \$50,000 to endow a lectureship. This lectureship has now come to furnish one of the most important events in the academic year of Berkeley. By the will of Edward Coleman, who passed away in 1913, the Seminary received \$150,000 in addition to the \$50,000 which he had already given, thus making a total gift of \$200,000 from this generous man, who believed that he could best help his beloved adopted State of California by making it possible to have a trained ministry of the Gospel.

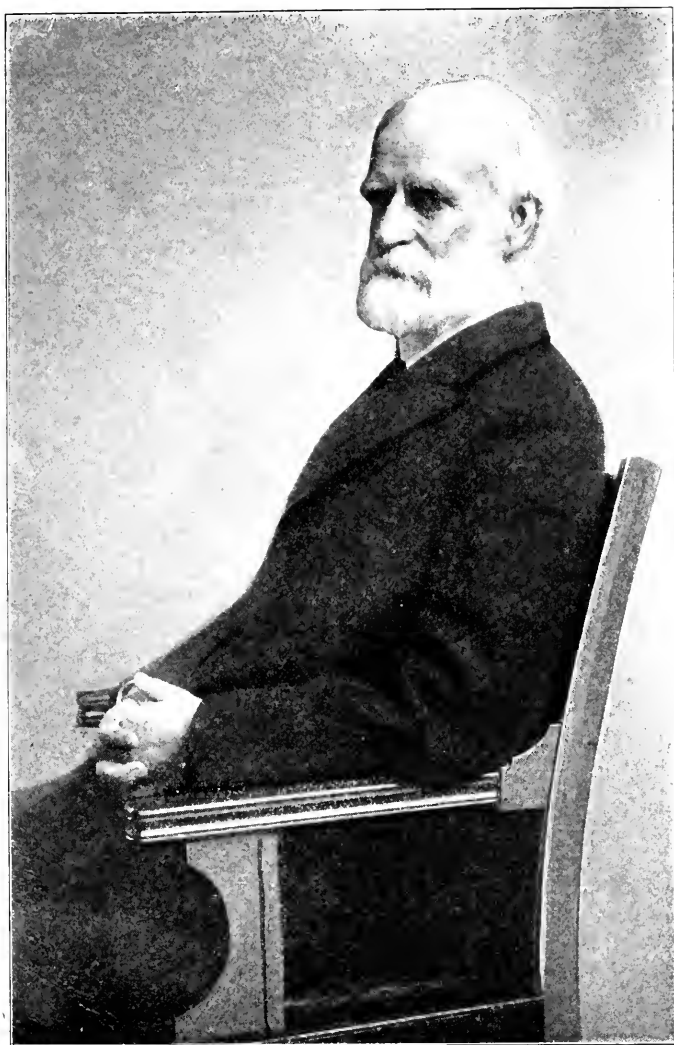
An old proverb has it that "Three removes are as bad as a fire." But what if they are? A fire is occasionally useful. The Seminary has made three removes in its first fifty years, and those most familiar with affairs will bear testimony to the effect that they were good removes. San Francisco, Oakland, Berkeley, — the procession is significant. The first two years were passed in rooms in San Francisco, the next thirty were upon Seminary Hill in Oakland in its own home, a site worthy of a School of Divinity, for from it the handiwork of God was alluringly manifest. A spectator standing upon the North Hall porch, almost any September evening, could witness one of the most magnificent sights ever presented in the heavens. At this time of year the sun sets squarely within the Golden Gate, and as it drops below the horizon it floods the sky with a mass of colors which would defy the brush of Raphael — a sight once seen never forgotten. The hills behind San Francisco, the promontories of the Gate, Mount Tamalpais, the distant hills of Sonoma, with the bay in the foreground reveal subtle beauties in all kinds of weather, high fog, clouds or sunshine. The early mornings also had their lure, and many a student regretfully put it behind him to enter the classroom. Outside God revealed himself, inside man tried to reveal Him. But the day came when this hill was vacated and the Semi-

nary moved to the classic shades of Berkeley, where it took its place alongside the noble family of sciences, fostered by the University from which it was necessarily banished through the exigencies of its Constitution, though theology is the Queen mother of them all.

The richest asset that any institution can possess is men. Pacific Theological Seminary has not lacked these. Enough has been said already to make this clear. But no sketch would be complete that failed to say something of those men who served it so well. The founders were stalwarts. Some of them I did not meet, though their names are as familiar to me as my own. Others I knew and know; some of them are still with us — laymen and clergymen, — but all God's men. Think of three of them who yet move among us: Pond, Flint and Frear. Here are the names of the men who gathered together on that October day fifty years ago in Sacramento: Rev. Messrs. Dwinell, Benton, Stone, Mooar, Frear and Pond; Messrs. Benchley, Cross, Cox, Haven, Flint. They met again on the twelfth to adopt a Constitution and a name, "The Board of Trustees of the California Theological Seminary." From that time on these names appear on the records again and again, and while the information concerning personal service is meagre, it can be read between the lines. Many hours of arduous labor and anxiety were spent; some of them put their life's blood into this institution, as we who celebrate should remember. Changes came in this Board as time went on, and other names appear of just as devoted men: McLean, Jewett, Corwin, Pope, Bigelow, Hawley, etc. Time forbids particularizing. From 1866 to 1892 two men only served as Presidents of the Board: Drs. A. L. Stone and J. K. McLean. Dr. Stone served until failing health compelled him to retire. He retained his interest to the last, and when his will was read it was found that he had presented his library of more than 600 volumes to the Seminary. Dr. McLean, who became a trustee almost as soon as he arrived on the

Coast, in 1872, succeeded Dr. Stone and served continuously until 1911. In February, 1872, Rev. W. C. Pond was elected Secretary and served, with the exception of the period he was absent on his financial mission in the East, for twenty-seven years, resigning in 1899. He was succeeded by the Rev. Henry E. Jewett, who had been a trustee for years and also principal, for a time, of the Academy. He continued as Secretary until 1910. Mr. Jewett was away for a year, when the Rev. Walter Frear served. Money could not buy such service as these men gave. Four men filled the office of treasurer during the fifty years—Messrs. Benchley, Flint, J. M. Haven, and his son, Thomas E. Haven. Deacon Benchley reported a deficit of more than \$300 at the close of the first year and doubtless wrestled with many similar difficulties. The scope of this sketch again forbids my dwelling upon the works of these men and of members of the Board of Trustees. Suffice it to say, that through thick and thin they stood firm; some of them emerged from the financial storms weather-beaten but triumphant.

There is a reputed statement of James A. Garfield that "a student on one end of a log and Mark Hopkins on the other would make a college." It is close enough to experience to be axiomatic. The greatest asset in any enterprise is a man or men. Anything will go that has a man behind it. The Board of Trustees would never have carried Pacific Theological Seminary to its fiftieth birthday if there had been no Benton, Mooar and Dwinell. Horace Bushnell once introduced Dr. and Mrs. Benton to a Congregational Association in Connecticut as "The father and mother of Pacific Theological Seminary." Was it extravagant? Those who know best will say no. The Seminary had its triumvirate as well as Rome; it was a triumvirate of inspiration and construction. While Dr. Dwinell did not join the Faculty until 1884, he was the first choice of the founders and refused it only when his church in Sacramento positively refused to



PRESIDENT JOHN KNOX MCLEAN, D.D., LL.D.

release him. In all the years he was helpful, and it was regarded as a day of completion when he took his place with the other two men in the Faculty. It is due him to record here that he entered the Faculty without salary, and served for some time thus. He was the first of these three noble men to enter into his rest, in 1890. No words of mine can adequately present the service rendered by Professors Benton and Mooar. Think of that five years of gratuitous service! That is easy to comprehend, but there were years and years when much of their salary went back into the institution. Ask any of the "old boys" their opinion of these men, and you loose a flow of eloquence which if commanded in the pulpit would bring the congregation in adoring reverence to the feet of God. The ability to win the love of his students is the greatest asset a teacher can possess. These men possessed it. Professor Benton went to his heavenly rest in 1892, Professor Mooar in 1904, — both of them contributing of their ripe wisdom until the end. All are glad that they did not pass away until their beloved institution was in good hands and its future assured.

In the fifty years there have been twenty-one members of the Faculty: Professors Benton, Mooar, Dwinell, Nash, Lovejoy, Phelps, Lloyd, Foster, Goodell, McLean, Badé, Laughlin, Buckham, Allison, Chamberlin, Castor, Tolson, Parsons, Guy, Brooks, McCown. Of these seven are still members, viz., Professors Nash, Badé, Buckham, Tolson, Brooks and McCown. Seven have passed away and five are in service elsewhere. My memory retains a keen recollection of some of these men. Delightful and informing hours were spent with Dr. Mooar in Church History, listening with keen enjoyment to his analytical treatment of the problems of the early Christian Church and descriptions of some of the Church Fathers and their service to the cause of religion. Professor Foster used to make his students start by his electric utterances upon some of the problems of Christian Theology. I never

shall forget his facility in the use of the works of the theologians of the Greek, Latin and Evangelical churches. I can hear him yet quoting a Greek extract from one author, a Latin from another and some weighty sentence from the German, translating them into English, and showing the relation of all these citations to each other. I could not always follow him, but I was always able to admire. Professor Lloyd impressed his students with his remarkable industry and his indefatigable zeal. He inspired men to work. Only one remains on the Faculty who was teaching in my day, our worthy President, Dr. Nash. He filled the chair of Homiletics, and I still tingle, when I think of it, at the keen criticism he gave of my first attempt to deliver a sermon. But he softened it by telling me privately that I had better things in me, and I was comforted. Professor Lovejoy used to delight us in morning prayers with his keen and practical exegesis of some of the great passages of the Old Testament. Professors Laughlin and Parsons were with the Seminary but a short time, but they added their personality and ability and are remembered by the students who came under their teaching. A great loss came to the Seminary in the untimely and tragical death of Professor Castor. The Faculty Minutes reveal the large place he had made for himself in that circle and his students speak of him as a most inspiring teacher.

An examination of the records reveals that one hundred and sixty-two students have taken such courses as graduated them with the degree of B.D., or with a diploma. More than these were enrolled as special students, or as regular students going elsewhere for graduation. This is not a large number, but when all the conditions are remembered it is an enrollment that compares favorably with institutions better located, so far as access to candidates for the ministry is concerned. Where have these graduates gone? It is manifestly impossible for me to make specific mention of them, even if I knew about them all. The majority served and are serving churches

on this coast. Some of them went elsewhere. Two of the first class, Stephens and Watkins, went as missionaries to Mexico. Stephens was assassinated by a mob led by a priest. Watkins did a remarkable work in Mexico and Central America. Another was a pioneer missionary in China, organizing the South China Mission of the American Board in 1883. Still another was a missionary pioneer in West Central Africa, founding the mission bearing that name under the direction of the American Board. Another opened Christian work in Nome after the discovery of gold in that far northern section of our nation, going in with the earliest of the gold-seekers and caring for some of them through a fearful winter when many were in poverty and ill. Two more are Secretaries of State Home Missionary Societies, one in Northern California, the other in Illinois. The churches of California have been well served by others: San Francisco, Oakland, Berkeley, Petaluma, Santa Rosa, Stockton, Oroville, Fresno, Pacific Grove, Santa Cruz and many of the smaller churches in towns and villages have responded to the guidance of these pastors, who faithfully discharged their duties. Seven participants on the program of this semi-centennial are graduates, two of them professors, viz., Bert Jasper Morris, occupying the chair of Philosophy in the College of the Pacific, and George Tolover Tolson, who is a member of the Faculty of the Seminary, occupying the chair of Church History. I am sure that the founders who are here, and those who have entered into the other life, feel repaid for the sacrifices they made in establishing the Seminary.

There is a period of the Seminary's history which I have not touched upon sufficiently yet. I now take it up. It is the period covered by the presidencies of Dr. McLean and Dr. Nash. This covers the last twenty-four years. It was an event of more than local interest when Dr. McLean left his long and effective pastorate of the First Church of Oakland to become the President of the Seminary. Some there were who

thought it a descent, but nothing that Dr. McLean did could ever be justly described by that term. Certain endowments had recently come that made possible a larger faculty, and there was good reason to believe that the sources of gifts were not exhausted. With his assumption of the office, one of his friends, Mr. Earl, promised to pay 6% per annum on \$30,000 towards his salary. This he did, and later paid this sum to the Seminary's endowment and added to it \$10,000 more. New departments were planned: one of sociology, another to teach the English Bible, for those who could not take the time to study the original tongues. This chair was occupied for about six years by Professor Goodell, a man of keen intellect and a discriminating spirit, who stirred his students to a love of the Book of Books. The movement of the times demanded a larger curriculum. Other institutions were reaching out for students and offering great inducements in scholarships and departments. It was soon discovered that if Pacific Theological Seminary was to continue it must have more endowment and secure a location where it could avail itself of the advantages of the State University. It was also evident that a larger opportunity of service would open if denominational cooperation could be secured. The records for November 5, 1894, contain an overture to this end. The following minute is noted: "The Faculty is authorized to approach the Baptists and Methodists with reference to using the Seminary facilities for their candidates for the ministry." Once more a welcoming hand is proffered to fellow Christians. Little result was obtained. It may be said, however, that the M. E. Church has unofficially availed itself of the opportunity and a number of its ministers have studied here. An interesting illustration of this interdenominational relationship was presented in the north end of Berkeley recently. The pastors of the Methodist Episcopal, the Episcopal and the Congregational churches were all three graduates of this Seminary. In the classrooms of this semester, there gather students from the

three Seminaries of Berkeley and special students from all the leading denominations. Thus is being fulfilled the vision of the founders, a school of theology wherein all the followers of Christ may gather without fear or prejudice, certain that what is vital is conserved. The year 1898 brought a financial disturbance. The income of the Seminary decreased, so that it became necessary to economize. President McLean was much disturbed, as was the Board of Trustees and Faculty. Professor Lovejoy resigned, feeling that he could best help the institution by this action. The seriousness of the situation is revealed by the number of meetings the Trustees held. It was a crisis demanding wise management if the Seminary was to emerge without permanent injury. At a meeting held March 13, President McLean presented the following recommendations: "That steps be taken to secure a site for the Seminary in Berkeley and that the Board of Trustees suspend for some definite period all courses of instruction, and that this Board encourage the establishment of a Christian annex to the University of California at Berkeley." A special committee was appointed to take these recommendations under consideration. Two weeks later the Board met. In the meantime some members of the Faculty drew up a plan for adapting the Seminary to the enlarged requirements under the existing financial conditions. This plan was read, and appealed so favorably that it was referred to all the Faculty and to the special committee which had been raised to consider Dr. McLean's recommendations. Dr. McLean afterwards withdrew his recommendations in favor of the new plan developed out of these suggestions. Before the meeting adjourned the following motion was made by the Rev. L. D. Rathbone and carried unanimously: "*Resolved*, that it is *not* the intention of this Board of Trustees that instruction in the Seminary be suspended." Thus this crisis was passed and the continuity of the Seminary assured. The proposed plan involved moving the Seminary to Berkeley. This so appealed to the Board of

Trustees that it was unanimously voted on April 10, 1899, to call an advisory body; this body to consist of “(a) all the alumni of the Seminary who are within reach, (b) thirty other persons selected from our churches, ten ministers and twenty laymen, to sit in joint session with the Trustees and Faculty for a full consideration of the problems now on hand.” This Advisory body met in the First Congregational Church, San Francisco, on April 24, 1899. It resulted in a practically unanimous vote to move the Seminary to Berkeley at the earliest possible moment. In accordance with this action the Board of Trustees voted, on April 25, that the Seminary’s Oakland property be offered for sale for \$65,000. The following motion was made by the Rev. George C. Adams, D.D., pastor of the First Congregational Church, San Francisco, seconded by Mr. N. P. Cole, and carried unanimously: “*Resolved*, that in the judgment of this Board of Trustees it is wise to change the location of the Seminary to some point to be selected in the neighborhood of the University of California at Berkeley, and we propose to take steps to that end as rapidly as circumstances will permit.” The quest for a location began immediately. It was ended after some months by the purchase of property on Atherton Street, which had been used as a boarding school and seemed to be adaptable for the Seminary. A site was purchased on Bancroft Way, but was resold to the Board of Regents of the University at their request. The Atherton Street property was secured in the summer of 1901, and the removal fully effected in the late fall of that year. It can safely be said that the action has never been regretted unless for sentimental reasons; so far as the institution’s efficiency is concerned, it was one of the best things that ever occurred. At once the Seminary was admitted, I may say welcomed, into the circle of colleges constituting the University and has held its place honorably ever since. It was in this period that Professors Foster and Lloyd resigned. The Seminary went on quietly doing its work for the following

nine years. In the meantime other Seminaries were organized and located in Berkeley, the Unitarian, the Disciples and the Baptist. Pacific Theological Seminary welcomed them and cordially opened its classrooms and library for their use, seeking to cooperate with them in every way.

The next event of importance was the resignation of President McLean at the annual meeting of the Board of Trustees, held in April, 1910, to take effect June 26, 1911. Before taking this action, Dr. and Mrs. McLean had presented to the Seminary the beautiful home which they had recently built, to serve as the home of the President or to be put to any other use which seemed best to the Board of Trustees. It is valued in the assets at \$15,000. Dr. and Mrs. McLean were to retain possession during their natural lives. At his retirement from the presidency, Dr. McLean was unanimously elected President-emeritus and continued to grace the public meetings of the Seminary with his presence. In February, 1914, he was called into the presence of his heavenly Father, quietly passing out of this body. Thus ended the life of a man who gained a large place in the life of the Pacific Coast. He was known from San Diego to Puget Sound. Almost every trout stream on the Coast had given up its finny beauties at his command; the summits of our majestic mountains had been pressed by his feet. He was a lover of God, of nature and of men. His influence was not confined to those of his own denomination; he was minister at large; and people in far-away cities were glad to tell the listener that "they had belonged to Dr. McLean's Church in Oakland," or that he had baptized them, or married them, or received them into the Church. As Pastor and as President he served his day well.

The task before the Board of Trustees in finding a successor to Dr. McLean was not easy. Several men were suggested, but all fell into the background when the Board turned to Professor Nash, who for many years had been a strong force in the Faculty, helping Dr. McLean in carrying forward such

plans as were developed for the good of the Seminary. In September, 1910, he was unanimously elected to succeed Dr. McLean and assumed the office the following June. President Nash took up the work where President McLean laid it down; he was fully cognizant of the latter's plans and approved of them. The increased demands being made upon the institution, because of new developments in theological training, made it imperative that effort should be made to secure needed funds. President Nash went at the task with characteristic energy. It seemed fitting to him that some memorial of Dr. McLean's service should be secured, and he opened a campaign for what is now known as the "J. K. McLean Fund" and is credited with \$51,250. There was a standing offer of \$50,000 on condition of completing another \$150,000. By strenuous effort this challenge was met. Later came the bequest from Edward Coleman of \$150,000, which gave to the Seminary splendid financial resource; but like all growing institutions, its needs exceed its assets still. President Nash coveted a location nearer to the University. Atherton Street was rather obscure, and the material equipment which the institution would ultimately need and must have could not be set with advantage on this property. A suitable site was found in the Professor Moses property, situated on the east side of College Avenue, adjoining the university grounds. It was purchased for \$80,000. Upon this site it is hoped to erect, in the near future, a splendid group of buildings, consisting of a central building for administration, teaching and dormitories, a library building and a chapel where services of worship may be held every day in the week. President Nash has set before himself the task of securing the funds for this equipment, for not one dollar of the invested funds can be used for this purpose. Believers in the ministry of the gospel, and in the future of Berkeley as an educational center and a place from which shall go prepared men and women to minister to the world's intellectual and spiritual needs, may

have an active part in this work by subscribing to the building fund.

Not all the energies of President Nash were exhausted in the pursuit of financial aid; he had other plans which he sought to realize. One of these was the putting of the Seminary into the place where it could appeal, untrammelled, in the most effectual way, to all Christians. The way to do this, it seemed to him, was to unloose the slight denominational bonds which connected the Seminary with the Congregational churches. You remember that it was never the wish of the founders to make it a denominational school. Hence the Seminary was attached as loosely as possible to the churches to which it must, for the time being at least, look for support. Much of the money which forms its endowment was given by people who were not Congregationalists, though the bulk of it came from those of the Pilgrim faith. The constitution had but one word which revealed its denominational character, viz., the word "Congregational." This appeared in a clause which provided that the trustees and teachers must be members of a "Congregational Church." Few knew that this existed, so loosely had it been interpreted, for, while the regular members of the Faculty were members of a Congregational Church, the special instructors were never asked for their denominational affiliations. At the annual meeting of 1912, President Nash presented a motion, which had been discussed and acted upon by the Faculty, to proceed to undenominationalize the Seminary by omitting the word "Congregational" from the By-laws. Then ensued a most earnest discussion; the merits of the proposition were examined; the argument of larger possibilities of service to the cause of religion won the day, and the Board of Trustees unanimously voted to adopt the recommendation. It may be said with conviction that this was one of the most generous acts ever performed on the Pacific Coast. This Faculty and Board of Trustees, all of them actively connected with Congregational churches,

voluntarily surrendered their denominational claims and gave to the cause of religion this institution with its large assets. Critics of organized Christianity are sometimes vociferous in their denunciation of denominational selfishness, and talk as though there can be no generosity in it. Tell this story abroad and confute such calumnies! The Pacific Seminary stands on the Pacific Coast for what Union Seminary represents in New York City, a ministry to the whole Church of Christ. It refuses to be narrowed in its career by denominational, racial or theological prejudices. It seeks to serve the world.

The story recited here has but little of interest to the man of the street, it is a story of small things as men measure. But in it are to be found, by those who look, the elements of heroism, a deep devotion to the cause of Christ in a new State. Its founders inherited the spirit of the Pilgrims. Their first act upon reaching the new land of California was to claim it for Christ. They founded churches, organized public and private schools, and stood strongly for morality. There was need of it, for the restraints of civilization were for the first time removed from many adventurous souls. The Minutes of the General Association of the Congregational churches of California contain resolutions designed to better the social condition of the new Commonwealth. Doubtless the records of other denominations contain like utterances. They coveted the best for the land of their adoption, and neglected no means which promised to be effective in making for a better day. That is why they stood for an educated ministry, who could lead their people into an intelligent piety. Think for a moment of the boldness of this group of men, undertaking to found a Seminary! Twenty-five pastors, eighteen of whom were being partly supported by the American Home Missionary Society. It was a great adventure. Unselfishly they entered upon it. Dwinell, Mooar, Stone and Pond went to the Atlantic Coast to ask for money to found churches in a land where God's gold was to be had for the seeking. It is

to the credit of New England that these suppliants were not turned away empty-handed with the taunt, "Go and get some of the gold which the men of California are spending so lavishly!" The men of California were too busy to be wisely liberal. The day did come when the fever of gain abated and other things began to have value. The financial condition of the Seminary today is almost wholly due to the generosity of men and women who were Californians, and who took time to think, and as they thought, perceived the nature of true wealth. The best friends the Seminary can have are those who love California and seek its highest good.

What of the coming years? It is not my privilege to write. Our devoted President will do this later. But I have a faith that leads me to a conviction that eye hath not seen nor tongue described what is to be the future of this institution. California faces the great and mysterious East out of which shall come great things. Our shores are already sought by Orientals seeking for western knowledge and for religious truth. Berkeley, strategically located opposite the Golden Gate, is destined to become one of the educational centers of the world. From it will doubtless go in future years many trained men and women who shall exert great influence over their fellows. Surely this School of Religion will make a contribution equally valuable with those of the schools of the sciences. Religion will ever have a place in the life of man. Therefore the future of this institution which is about to enter upon the second half of its first century will surpass the past, because its opportunity will be greater.

CHAPTER XIII

THE FAITH AND COURAGE OF THE FOUNDERS

THE REV. WALTER FREAR, D.D.

To us who are gathered here, and to a far larger number who are not here, but alike are friends of our Seminary, this is a day of many gratifications. Especially is it so to the few of us who still survive of those who were its founders fifty years ago.

I am sure that I may speak for Dr. Pond and Mr. Flint, neither of whom can be with us today, as well as for myself, when I say that we, the only remaining ones of the twelve original trustees, are deeply grateful, and count it a high honor that we were permitted to have a part in the humble beginning of this school of religion, which now ranks so high and has come into so large a sphere of usefulness.

Of the entire thirty-four men who on that memorable eleventh of October, 1866, signed their names as members of an association to establish a theological seminary, there are, if I mistake not, but two others who are living, one of whom in a few years passed into another denomination, and the other removed from the State.

As we recall to mind today the heroic souls who were the real founders of our seminary, we cannot help thinking of the gratification that would be theirs could they be with us and see how their faith had been rewarded and their hopes fulfilled. How great would be their joy to see the large teaching force in place of the one lone professor who had been waited for so long; and the large endowment, very much exceeding that of Bangor, which is now twice as old and is about to celebrate its centennial; in its cordial affiliation with

a great institution of learning, which was at the first in their desire and in their planning; and in its splendid outlook on all sides environed with opportunities in the interests of Christ's kingdom that at that time could be but faintly conceived.

And more still would they rejoice to see the large body of alumni who in such gratifying measure have fulfilled their chief purpose in supplying our churches with a home-trained ministry. Up and down all our coast they would see churches that have been planted and nurtured by these sons of the Seminary. They would see them standing by their work faithfully, in mountain and valley and town, while others who came to us often grew weary and went away. They would see them in pastorates that grew fruitful and that were perhaps of more than average length; one of them being now in the longest existing Congregational pastorate on the Pacific Coast, the longest we have ever had, with one possible exception; and another of them being still in the third longest existing pastorate. I refer to Rev. R. H. Sink of Stockton, and Rev. J. J. Staub of Portland, Ore. Truly, our alumni and their work witness wonderfully well to the wisdom of the founders!

President Nash, in his letter inviting me to participate in this celebration, said: "We desire to get from you all that you can give us out of your memory or out of records of your part in the Seminary's history, and of others' parts so far as you have knowledge of them. It will be a great favor and service if you can do this, giving us color, atmosphere and interpretation of bare facts."

It was this latter that especially appealed to me. I would despair of giving you any material facts that have not already been presented to you in the historical address already given, or that have not been told and retold in charter-day addresses. If I repeat in anything, as doubtless I must in some things, it will be only in illustration of our theme. It is the atmosphere

and interpretation of facts that give them their meaning. It is from the environment, the times and existing conditions, that events get their coloring. And so what we want to do is to go back and stand beside those Seminary pioneers, and look out of their eyes, and see the needs of their day as they saw them, and catch glimpses of their faith and courage as they faced their great undertaking.

In the first place let us try to interpret, if we can, their deep feeling of the need of a seminary. There is something out of the ordinary about this. It came up strongly in the consciousness of men years before actual steps for the starting of a Seminary were taken. If there was anything like it in other states of the new West, I am not aware of it. But to our ministers here, with their hearts close to the work and throbbing with the pulsations of its best interests, there came the profound conviction that we must provide for the training of our preachers and pastors. Our general association was no more than a year old when it expressed itself emphatically that our condition here rendered it necessary that we take measures for rearing a ministry of our own. This was when we had, all told, but ten Congregational churches in the State, with a membership of less than six hundred.

Two years later there was a still stronger expression by the Association to the effect that we deem it of vital importance that, at the earliest possible day, facilities be provided within our limits for the education of a competent ministry for the service of our churches. The next year this growing conviction received its most pronounced expression in *The Pacific*. In a stirring editorial, and as voicing the feeling and judgment of our ministers and churches, it set forth vividly the existing conditions and then said: "Therefore, California needs a theological seminary of its own, and this need is urgent, and steps should be taken to secure one. To be behindhand in this work, and to wait until the necessity glares upon us, will be to consign to those living after us the

hopeless endeavor of doing their work and ours. Let it be settled, then, that the thing must be done, and done promptly. Let us respond to the call, as a sacred trust of Providence."

This was six years before instruction began with our first seminary class. The next year, two years before the day we celebrate — this urgency was increased by the fact that some of the first class in our college graduating that year had it in mind to study for the ministry. In view of this the Association said: "The time has come when a theological seminary should be made a matter of definite consideration and action."

It was not yet quite ready for that action, but referred the whole matter to the Bay Association for investigation. Then came the pivotal years of '65 and '66, when the reports gave a still more intensified voicing of the need. In that of '65 it is said: "We believe the time has come when provision should be made for theological training on this coast; we believe that we should begin at once to supply this need."

The report of '66, which opened the way for final action, was still stronger. It says: "The want of a theological seminary remains the same, an absolute necessity, in order to provide our population with a ministry at once sufficiently numerous, sympathetic and homogeneous. A land has an immature Christianity that exists in an attitude of dependence on distant communities for its outfit. If we cannot provide our ministers we will soon be incompetent to build our churches or to say our prayers."

This is strong language, especially from such a carefully balanced man as Dr. Dwinell, the writer of the report, but it voiced the now culminated conviction in the minds and hearts of those who were bearing the burdens of the kingdom in those early days.

How do we explain it? How account for this persistent and growing feeling of the need of a home-trained ministry? For, as we have seen, that conviction did arise, and kept rising higher and higher here in the very atmosphere of

the work as the workers toiled and in their toil saw the exigencies of the field. They keenly sensed the evangelical needs of this great territory, with its shifting population, its measureless possibilities, and its uncertainties of development.

This was realized then as it cannot be now. The attractiveness of California was little known. She was not yet wearing her winsome smile. Her balmy airs and robes of beauty were not yet beckoning the tourist and the home-seeker. And there was then no ready and easy drift of ministers this way as there is now.

It was simple and easy enough for our two or three leading churches in established and growing cities to get for their pulpits a leading or promising man from the East, but for the increasing number of smaller and questionable fields to get a man who would be satisfied to take up the critical work, and stay by the job, and rise or fall with the enterprise, was not only difficult but was becoming more and more so every year.

Bear in mind now the fact that the few who came here, under the auspices of the Home Missionary Society, in the earlier years, had been carefully selected, and called by the society as to a special work. The society did very much as the American Board did, in sending its missionaries to foreign fields. It paid their large travelling expenses to the field, as did the American Board, and it gave them an exceptionally large allowance for their support. In fact, the society almost seemed to regard this as a semi-foreign field; and so, in a measure, did those who came. The society indeed almost insisted, as did the American Board in those days, that its missionaries to California should be married men. I know, at least in the case of two of us, that it suggested holding up our day of sailing until we have secured better halves. It didn't work in our case.

All this was not the usual custom of our Home Missionary Society, and it did not keep it up. As early as the sixties, it ceased to commission men, and fell back on its rule of aiding

churches. This naturally affected both the number and quality of our supply, and helped to stir the growing conviction. Not a few also of those who came self-moved, or who had been called or sent to fields that proved to them to be too small, too tough, too hard and disappointing, drifted about for a time and disappeared.

For instance, of one of them who came in 1853, Dr. Benton a little later wrote: "He was earnest, genial, companionable, hearty. He preached well and gave promise of long and good service. But it was rather a rough time in our history. The work was exceedingly hard. His courage drooped. A little home-sickness came over him, and he started East suddenly, after less than two years of service." In '67 Dr. Warren stated that fourteen of those who had come to us had already drifted back East.

And then there were the places of promise that could not be occupied with the forces in hand or in prospect, and there was the great future looming large, all helping to deepen this conviction that there was no other way of securing a suitable and adequate ministry. All this interprets to us, at least in part, the stress of earnestness for a seminary in those who had the work at heart in those early years.

But may there not be something more than this? Can we not see a divine leading in it? May it not be that the spirit of Christ was working in them first to feel and realize, and then to dare and do in his name, kindling in them faith and courage to put forth their hand to create this important agency for the promotion of his kingdom? The solemnity that filled that meeting when the seminary was founded, the marked spiritual uplift that was manifest on that occasion, and the signal way in which the great head of the Church has used the seminary for the purpose he had in view, would seem to indicate this divine leading. And we are happy to so regard it.

We pass now to consider the steps taken in the establish-

ment of the seminary. There was atmosphere here also. Let us try to breathe it.

Dr. Tucker of Dartmouth recently made the remark that the essential characteristic of the Pilgrim faith was courage — exalted and enduring courage. The history of Christianity, he said, is a record of those who have dared in His name. This was exemplified and verified in the founding of the seminary. It was started in no burst of enthusiasm. There were anxious hours. There were sore disappointments. There was travail of soul before the birth. From start to finish it was a venture in faith, but in a faith that failed not, but that rose and kept rising to meet the challenge of the hour.

Perhaps it would be proper to say that the first real step involving action was that taken in 1864, — already referred to, when the Association virtually said: "Something must be done!" — and when it requested the Bay Association to take the matter up, study it, and report for action. This was done, and the report was brought up the next year and presented to the General Association by your present speaker. Dr. Mooar also presented a paper on the subject, and his name was added to the committee, making it consist at that time of Drs. Dwinell and Mooar, and Mr. J. M. Haven. To this committee these papers from the Bay Association and Dr. Mooar were referred, and were in part made the basis of their strong report in 1865. In adopting that report the General Association definitely faced the enterprise. But the steps it took were carefully taken. It felt sure of its way in adopting, as an immediate and temporary measure, the recommendation contained in the overture brought from the Bay Association, that a committee be at once appointed to decide what candidates for theological study should be encouraged in their purpose, and to conduct the studies of approved candidates, personally as far as they could, and indirectly in the whole of their course, and to give certificates of the completion of a satisfactory course, and that the Revs. Martin Kellogg,

George Mooar, and J. A. Benton be that committee. Here, you see, was a positive step forward, a year before the day we celebrate. It was their first real act to meet the need of the hour.

The other actual step taken by the association in 1865 was a tentative one. It went as far as they could see — nay, as far as they could believe. It was altogether a step by faith, for at that time they could not see how the seminary that would fulfill their purpose could possibly be established and carried on by our denomination alone. They expressed their sincere conviction at that time, when they said in their report, that the time has not come, and will not come for many years, when any one denomination on this coast can take this work on itself and found such an institution alone. They reasoned, that to provide one set of buildings, one library, one corps of professors, was all that the resources of the State — meaning all the denominations — would justify us in attempting. They argued strongly for the feasibility of this union effort, and showed how easily and happily the various denominational interests could be related in the enterprise, and how utterly impossible it would be to meet our common evangelical wants without it. It was also their judgment that this union seminary should be affiliated with our union college. Thereupon a special and able committee was appointed to lay this before the denominations and the college. That committee labored earnestly for a half year, from October to April, and did all in their power to bring this about, but from not a single denomination nor from our own college did they receive a favorable response. They had come up as against a stone wall.

What did they do? Did they throw up their hands and quit, because of their irretrievable failure in all that had been entrusted to them by the Association? Far from it. They took it as a challenge to their faith and they met it heroically, as we shall see later.

To get the atmosphere here more perfectly it is quite necessary that we pause a little and take a brief look at the union efforts that had preceded this ardent hope for a union seminary. It will help us to interpret the situation.

The principle of union was so Christian; it was so attractive to the brotherly spirit; it was so full of promise for securing the desired results, and there had been so much already done in our state by joining hands with others, that the committee and the Association were moved with no little urgency of spirit and confidence of success for union in this crowning educational work.

And we cannot doubt that this effort, though the disappointment in the failure was keen, led the way to a larger faith in ourselves. It was also greatly worth while that we should thus show our brotherliness and our ruling desire to be workers together with others in the Master's cause. And so in this matter now in hand they were not cautious. They acted on their noblest impulse. In spite of what may have been grounds for misgiving and hesitancy they still hoped for the ideal best. They were undeterred by past experience, as they might well have been. Let us see. For years, as you know, our Congregationalists and the New School Presbyterians had worked together under the plan of union. They had one joint Home Missionary Society, one common superintendent, one common treasury, and one common interest in the work. They held their annual meetings at the same time and place, and met in joint session in the afternoon and evening of each day. The reports of the churches were given in common. They united in the communion, and the annual sermon was preached to the two bodies together. The great causes of education, of temperance, of Sabbath observance, and of evangelization were discussed and voted on in united session. There was no rivalry as to fields, or denominational preferences. In fact the Presbyterians seem to have been the more favored, for of the 23 missionaries sent to our state by our

Home Missionary Society under this plan of union, fifteen were Presbyterian and only eight were Congregationalists.

It has been said that our First Church in San Francisco would have been Presbyterian under its first pastor, who was a Presbyterian, if there had not already been a Presbyterian church there.

The First Presbyterian Church of San José was mostly Congregational in its make-up but the home missionary who organized it was Presbyterian and the church took that form. In Santa Cruz the Presbyterians outnumbered the Congregationalists, but the young pastor was Congregational and the church was organized that way, with a covenant taken from the Howard Street Presbyterian church, which had copied it from a New England Congregational church. And so it went. The two denominations dwelt and worked together in unity; and there was none to object.

But in 1861, four years before this strenuous effort for a union seminary, the New School Presbyterian Assembly, at a great meeting in Syracuse, N.Y., abrogated this plan of union, and all cooperation in Home Missionary work was at an end. From this on the two bodies no more met or worked together. I was a member of that Assembly and from the time of separation took my place in the ranks of the Congregationalists.

It may be interesting to note here, that after the separation our Congregational churches increased more rapidly than before. More of them were organized in the five years after the separation than in the twelve years under the plan of union. And when our Seminary came into being we had more than twice as many churches as our New School brethren who had separated from us.

In view of these things it is little less than marvelous that the association and its committee strove so earnestly for cooperation,

Then, two years later, in 1863, *The Pacific*, which the two

bodies had unitedly started in 1851, and maintained for twelve years, came up for our special consideration. The first two editors were Presbyterians, who were thoroughly satisfactory and loyal to the interests of both denominations. They knew no difference, but in 1863 when Doctor Warren was editor, and when the paper was a mighty force in our country's cause in the Civil War, the synod came to our association and said: "We will no longer work with you in *The Pacific*. We will either assume or relinquish to you its sole proprietorship, with its debts." The association unanimously voted "to assume the paper and its liabilities," not as it then said, as an organ of Congregationalism, but "to retain it in favor of education, religion, and the common interests of humanity." It has been true to this, its mission, ever since, an abiding force for righteousness and religion on our coast. What we are here noting is that the association of '65 was undaunted by this breach of fellowship in '63. It felt that a seminary we must have, and that we could have it only by united effort.

Again there was our college of California — our Union College. *Ours*, because we were active and earnest in its establishment, putting into it our hearts and our means, and fondly hoping that it was to fulfill our high ideals and aims in Christian education, which have ever been prominent in the sons of the Pilgrims. It was then the only college, and it failed. At the time we are thinking of, its financial wheels were dragging heavily as in desert sands, and it could afford no encouragement to our effort for a union seminary. It was but two years later that it gave itself to the state, and our Union Christian college was no more. It did this in no altruistic spirit, but because it failed to get the means to live. It gave this magnificent site, occupied by our great and beloved university, and its Oakland property, now of immense value. We are not lamenting this, for as things are, and the university as it is, it may be quite as well in the long run as if

the college had lived, and perhaps better. But I do not hesitate to say that if there had been in the management the same grip and grit, the same conquering determination, or, as the Hawaiian swimmer would say, the same using up all the strength and then holding on and catching the second breath and the third breath until the breakers are passed and the shore is reached, that we find among our seminary founders in its early history, the college would have won out and been a great institution today. In fact in 1869 Dr. Willey, who had been the acting president, made the statement that if even \$25,000 could have been secured, the college would have lived. When this was said the first \$25,000 for the seminary had been secured and the second was well under way. The college had a wider constituency and a more popular ground of appeal than the seminary. And yet the single-handed seminary won and the many-handed college lost.

It was in the face of such discouragements, past and pending, that the Association and its committee, took their stand for a union seminary as the only hope.

Having now said what I have, perhaps I had better pause another minute to say a word about our seminary in its present status. It has recently made itself a union seminary. The facts I have stated in no way reflect on the wisdom of this. But it surely is still true, that if we or any other body had to start in anew today, and tried to found a seminary on such a union basis, it could not be done, any more than it could fifty years ago. That time may come, but is not now. The seminary stands today in strength an institution to be proud of, and it can and does offer to others magnificent privileges and opportunities. It welcomes them as to its mansion already built; not only to share its hospitality, but to have equal part in the good work that it is doing. It was no more an ecclesiastical seminary before this late action than it is now. Its founders, in 1866, after the failure to secure the cooperation of others, said: "Congregationalists have no

ecclesiastical system that can build seminaries." "For all such enterprises they throw off their ecclesiastical robes and go to work as individuals. Congregationalists are not a sect in spirit; and a Congregational seminary is not a sectarian institution, but a catholic one, and such we purpose to have." So said the founders in association fifty years ago. And, what our directors have now done is not to uncongregationalize our seminary, but to give larger meaning to its catholic spirit.

To return now to the steps taken. We find that after their disappointing failure to secure the desired cooperation, the committee did some earnest thinking. It began to loom upon them that Providence had hedged up their path to lead them in a better way.

That better way, and the only way open, they saw, was for us in our freedom to go ahead and establish a seminary, not for ourselves alone, as they put it, but for all. They boldly, in their report, step up on the higher ground of our denominational fitness for this very thing because of our catholicity and our history. And there is something of a ring of victory in their words, as that utter impossibility of the year before now became to them the thing most desirable, and that weakness which sent them to others for help was now seen by them to be even an advantage. And so they came up to that meeting in 1866 in hope and heartiness, finely feathered with faith and courage, and fully prepared to recommend the action that was taken.

It was however in no feeling of self-confidence that they did it. They frankly said that it would be best to begin in a humble way, avoid the expense of a building, and have not more than two professors, perhaps but one. We believe, they modestly said, that we can command the means to do so much very soon, and that Providence will provide increased means, as our necessities demand.

This was the atmosphere that prevailed in that memorable

meeting of 1866, as without dissent they solemnly adopted that culminating resolution: "That we, the Congregationalists, looking to God for his guidance, and blessing and consecrating the enterprise from the start, to Father, Son, and Holy Spirit, the one true and living God, enter on the work of establishing a theological seminary."

We must not fail to catch the note of consecrated earnestness that there was in this action. The Association in itself was a notable one. It was devout in spirit. It had four half-hours of prayer. It had three sermons — the Associational one by myself, the Home Mission one by R. W. Snowden, and a communion sermon by Dr. A. L. Stone, who had come to the state that year.

It was marked also by careful deliberation. A great issue was before it, and that issue was not carried by the over-zeal of a few ministers. Among its delegates were our strongest and most level-headed laymen. They were men of affairs, large minded and far seeing. I do not think that we ever had in all our history an association or conference quite so marked by the attendance of leading and efficient business laymen. The reputation of most of them has come down in our churches to the present day. Listen to their names: Hon. Ira P. Rankin, who was the moderator; L. B. Benchley, Henry Dutton, E. P. Flint, S. A. Chapin, J. M. Haven, Noah Brooks, Samuel Cross, T. W. Trobridge, D. S. Dutton, S. Pillsbury, H. H. Lawrence, O. Chart, J. W. Cox, P. W. Roberts, G. R. Ellis and a few others.

Among these are some of the best and most brainy men in our Congregational history. There was not a lady delegate in that large Association, *mirabile dictu!* How the times have changed! Now our women delegates compete with the men for the majority in our conferences.

And the ministers, too! I might as well give most of their names. They rank with those of any other association or conference. They knew how to stand on both feet and were

far from being carried away by any excitement of the hour. They were such men as: J. A. Benton, George Mooar, I. E. Dwinell, W. C. Pond, A. L. Stone, Minot J. Savage, W. Frear, W. L. Jones, J. P. Moore, C. H. Pope, S. V. Blakeslee, E. C. Bissell, R. B. Snowden, B. N. Seymour, J. E. Benton, J. H. Warren, Martin Kellogg, Joseph Rowell, I. Thatcher, P. G. Buchanan, M. B. Starr, H. Cummings, J. T. Wills. Did we ever on the whole have a better and bigger lot?

Be assured that these men, laymen and ministers, took in the significance of what they were doing. With eyes wide open and beating hearts they took what was to them as an association the final step in the founding of the seminary. I say final step, for so it was. For after that vote, and after the adjournment for an hour that its members might unite in establishing the seminary, it laid down the burden that it had carried so long.

It never again even discussed the subject. And it never again had a committee on theological education. Its work was done. The seminary had begun to be. True the Association stood back of it. Now and then it voted to recommend to its churches to take an offering in its behalf. From time to time it listened with sympathetic interest to its financial reports, but in all things the seminary was independent of the Association. It managed its own affairs, elected its own officers, prescribed its own courses of study, and was responsible to itself alone.

The Association was its mother, and the child, in a measure, was nursed in her bosom, but she never guided its footsteps. For a long time it was in the creeping stage. It toddled its way slowly, with many an embarrassment; and nearly three years elapsed before it really began to walk. Its struggles for strength to begin were severe and sometimes almost pathetic. It was two years before the first endowment was sufficiently assured to warrant the naming of Dr. Benton as a first professor, and it was a half year more before instruction

began. And still another year was rapidly passing before a second endowment of \$25,000 was sufficiently in sight to justify the naming of Dr. Moor as a second professor.

It was at this point, in 1870, that my removal to Honolulu ended my four years of service as trustee. It was in that decade of the seventies that the seminary passed through what might well be called its dark ages. From the grind and groan and gloom of those years, when income failed, and debts kept recurring, and professors sometimes labored without salaries, I was happily spared. The story of those years, and the gradual surmounting of the embarrassing conditions is a continued story of the unflinching faith and courage of those who were standing by the work, but this does not belong to me to tell. When I again became trustee in the eighties, the seminary in good measure had come into its own. Its endowments had lifted it above financial worry. It had its three professors, soon to be increased by two more. It had its hopeful body of graduates working successfully in the ministry, and a future radiant with promise before it.

It remains for me now, in the short time I have, to give you a further insight into the faith and courage of the founders by a glance into the conditions then existing.

We can scarcely realize what a day of small things it was as compared with the present. Our California has never lacked a vision of future greatness, and our present developments may seem small in view of what we expect them to be, but they are simply marvelous, beside those of fifty years ago. Its resources were then but little known. Outside of its mines and wheat fields there was little that was conspicuous. Its orange and olive groves, its orchards and vineyards, that now fill our valleys, and reach up our sloping hills, and give bloom and fruitage in stretches of miles and miles, were then only in patches here and there. The great commercial importance of it all was hardly in sight. Its diversified farming with irriga-

tion was not started. Its vast possibilities and riches in petroleum were undreamed of. Its stupendous resources in electric power, giving light and might everywhere and vitalizing our countless industries, had not even come into mind. Our largest ship-building plant, that now has contracts on hand for over a score of millions of dollars, did not lay its first keel until a score of years after this, and this but typifies the growth in many industrial lines. The railroad was only beginning to take the place of the stage coach and the freight team. The telephone was not invented and did not begin to talk until ten years later. Of course, there was no automobile in the land. The day of the many rich had not come. The mining princes were few, and the great land-holders were often land poor. There was then no Berkeley, not even in name. And there was not much of Oakland or of Los Angeles on the map. The cities of over 10,000 could be counted on the fingers of one hand. The Overland railroad was under way, but it had not yet reached the State line, and it was three years short of completion when our seminary was born. While it stimulated expectation of greater things for the State, a cloud of uncertainty, at that time, was hanging over the builders. Even a year later than this, the wife of one of its four magnates, spending a few weeks of outing in my parish, said, with tears on her cheeks, that they did not know whether they were to be millionaires or penniless bankrupts. They were far from confident of the issue, and the founders of the seminary could make no reckoning on them, though in after years some munificent gifts were received from that source.

In all this we can see the faith of those builders as they went forth to build, and scarcely less can we see the faith of our founders, in view of the times and conditions thus disclosed.

Again, educationally there were mountains to cross that challenged their heroism. In this respect also it was a day of small things, almost unbelievable as contrasted with the

present. We now have our two magnificent universities, with their thousands of students, ranking with the largest and best in the land. We have our high schools of highest efficiency, and standing in their enrollment second only to that of New York, the greatest state in the Union. We have our flourishing Pomona, and other Christian colleges, and there seems to be no advanced educational opportunity that is not within our grasp.

But then, in that fifty years ago, what meagerness there was! We had no universities, and no colleges, except our own little Union College, of uncertain tenure. We had but three or four high schools in the state, and none of sufficient grade to prepare boys for entrance even to that little college of ours, unless it was the one in San Francisco, which graduated its first class in 1858, and did not have a classical department until 1864 or 1865. There was no high school in Oakland, if my information is correct, until a year after our seminary was founded. In his report to the trustees in 1865, the Acting President of our college, speaking of its preparatory department, makes the significant statement that it is the only feeder of the college, and that the college without it "could find no students." How much that means!

Surely here was ground for discouragement in starting a seminary! Where were the students to come from? It was one of the serious problems that confronted them. They appointed committees to consider it. They discussed it. They saw no light upon it, but in the face of it they did not falter. When the seminary started, the students were there, and they kept coming.

And so in respect to the churches. Their fewness and smallness would seem to make the undertaking hopeless. There were but thirty-two of them in the entire state. Now there are two hundred and fifty. More than half of those few had less than twenty members each. The majority of them were dependent on Home Missionary aid. Eleven of

them were so weak that in a few years they ceased to exist. But two of them had a resident membership of over one hundred and there were not over one thousand two hundred resident members in them all. At that time there was not a Congregational church in all California south of Stockton and Santa Cruz. There were four in San Francisco, and only one in Oakland, with an enrolled membership of only one hundred and forty-five. Now in Alameda County alone we have over five thousand members. How great the contrast!

It is in view of such conditions then existing that we get real glimpses of the faith and courage of the founders. Only by straining their eyes, as they peered into the future, could they see their vision of hope. In that vision, as they saw it, there was indeed greatness, but they clearly saw that on the long road to that greatness there were sacrifices and hardships to be endured, and they did not shrink. They were great hearts all along the way they trod. They were men, who when they saw a great duty, some great thing to be done for Christ and his kingdom, had the courage to go to it and go at it, and keep at it until it was done. The word discouragement had a small place in their vocabulary. They were patient. They were persevering. They were responsive to high callings. They had insight and foresight and they were not afraid. Their faith in God was their courage.

Today, with loving hearts, we would place on their brow the crown of fidelity, or, to use a figure of Dr. A. L. Stone, when speaking in 1867 of our pioneer workers, he said: "We bend over them a triumphal arch, and write upon it, in letters of fire, for our times and after times to read: 'Heroic Fidelity.'"

But we can honor them best not by words of praise. They coveted no encomium. We can honor them best by ourselves building grandly on the foundation they so bravely laid. We can honor them best by carrying forward and fulfilling their great purpose in a seminary that will meet the needs of

the larger years that are rapidly rolling on, and by keeping their seminary and ours true to the high evangelical and evangelistic mission that called it into being.

The faith and courage, the prayer and effort and sacrifice that have gone into these fifty years of its history are to us a splendid preparation for the greater things to come. All that has been achieved is a vantage ground gained, as they say on the European front, for further advance. With such a half century behind us what ought not the fifty years ahead to produce!

We may not dream dreams, but may we not see visions great and fair that our centennial will see realized?

CHAPTER XIV
THE FUTURE OF PACIFIC SCHOOL OF
RELIGION

PRESIDENT CHARLES SUMNER NASH, A.M., D.D.

In these days Christianity is confronted with certain mighty tasks or phases of its age long task. In terms familiar to us all they may be stated thus:

1. A revaluation of the Bible. This does not mean a victory of newer over older views as such, nor a victory of any party over any other party. It means a recovery of faith in the Bible and renewal of experience with it in view of the progress of modern thought and life.

2. A restatement of faith, in terms of life and in consonance with modern thinking.

3. Religious education, developing adequate forces, machinery and methods for teaching and training men, communities and nations to live as Christians.

4. Christian missions, to fill the world with "the light of the knowledge of the glory of God in the face of Jesus Christ."

5. "Christianizing the social order," as the phrase is, till men dwell together governed in all relations by the love and power of Christ.

6. The reunion of Christendom; for the Christian conscience will never rest below the level of the Master's prayer that His followers be one.

7. The victory of universal peace.

8. The development of organized philanthropy.

This vast program is bent on the transformation of the world into the Kingdom of God. All schools of religion are engaged in it by the very terms of their existence, as their single and absorbing purpose. And the modern demand on them is ex-

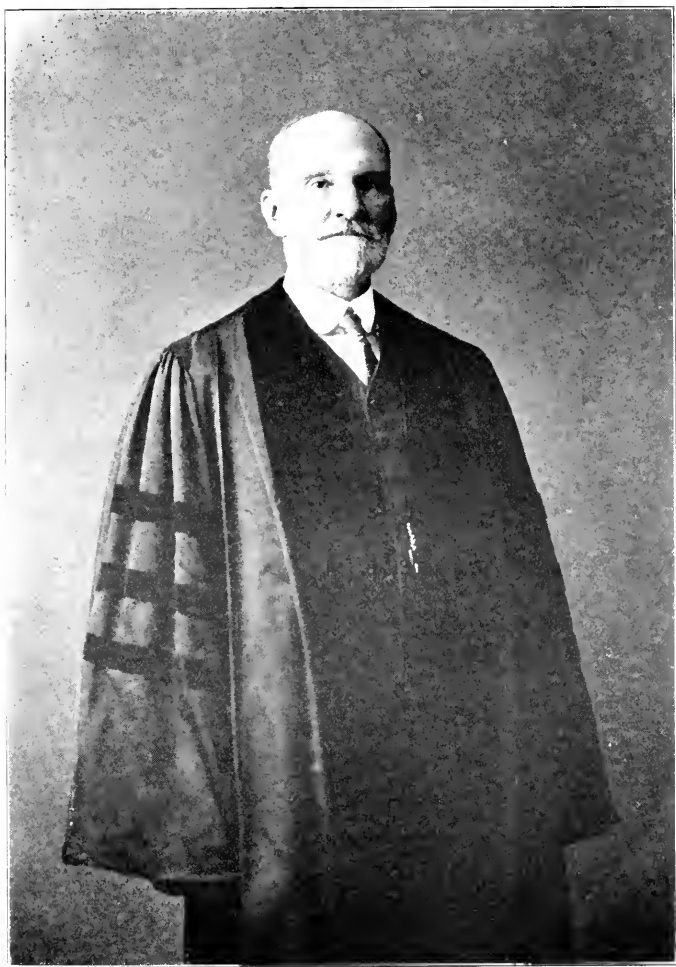
tremely heavy. In past generations no such amount and variety of service was thought of for theological seminaries. This is the day of specialization, as truly in the church and religion as elsewhere. No one man, called minister or pastor, can give all that is expected of religious leadership today. We must have specialists, — preachers, pastors, experts in education, administrators, social engineers, pastors' assistants, Sunday-school leaders and teachers, city ministers, rural ministers, settlement workers, missionaries, leaders of young people's work, Christian Association leaders, — and if that should be all that could be named today, there would be more tomorrow. And Christian people are now looking to the theological schools to train this diversified ministry. Much of the curriculum and apparatus furnished in a school for ministers is useful for training other religious leaders, and the widest usefulness must be gotten out of it. And there are decided advantages for the various classes of religious leaders in associating together in their student days. This is not the day of segregation in education and religion.

Pacific School of Religion has taken the larger name in a resolute purpose to answer the enlarged demand. We aim to be much more than a school of theology and to do more than train men for the ordained ministry of the church. The more specific service has amply justified our existence for these fifty years; we hope to be doubly justified by the expansion and specialization to which we aspire. This school is making a sincere effort to be undenominational. It is not controlled by "the powers that be" of any denomination, but by an independent board of trustees. Five denominations are now represented in that board, and others will be added. Scrupulous care is taken against influencing a student away from his own denomination, and such transfers as cannot be prevented are regretted. It is clearly understood that such a school can retain the confidence of the various denominations only by safeguarding the interests of each. I most earnestly

hope to keep this hour free from any note of rivalry or even comparison. This school would not thrive at the expense of sister schools. It covets cooperation with them, and even union. A church leader on the Atlantic seaboard — not a Congregationalist — has just written me thus: "I hope the time will come when our theological seminaries will not be denominational, but rather territorial, with all the Protestant communions patronizing some one seminary in a defined territory." Many of us devoutly wish we might go forward in that way of united power. Some of us at least may attempt it, though others feel bound to continue just as sincerely in the separate denominational way.

A territorial seminary being for the present out of the question, I am to sketch a large development of this one school. This paper, however, is not the utterance of a single mind. It represents a great sum of most earnest thought, conference and prayer. The reader is but a spokesman and would have you feel the unanimous urgency of the many minds and hearts behind him. Such an anniversary makes the hour momentous. Its critical character is shown chiefly in what lies at our hand to do and in the fact that it presses *now*. The things demanded of us might be displayed under the three terms, improvement, adjustment and expansion. I do not care, however, to make these three distinct divisions of my paper. But these are the three processes which must be continuous in our advance. We must constantly improve what we have, our curriculum, our equipment and apparatus, our use of it all from day to day and month to month. We must steadily adjust and adapt it all to our objects and obligations, to our students, to the churches, to all cooperating agencies, to all possible recipients of our service. And we must persistently expand to meet enlarging requirements; for the calls upon such a school never end.

An increasing body of students is the first desideratum for an institution in early stages of growth. Our numbers



PRESIDENT CHARLES SUMNER NASH, D.D.

for 1912-13 were twenty-three; for 1913-14, twenty-five; for 1914-15, thirty-seven; for 1915-16, forty. At this moment our students number forty. Should we include all from our sister schools who register in our various courses, our total would be much higher — just now, fifty-one. These are excellent numbers, but we are already equipped to care for many more. We are known in the colleges of this coast and in hundreds of colleges to the eastward. It is time to multiply our contacts and cultivate thoroughly our normal college constituency. We should come as near as possible to an annual or biennial visitation of the colleges of the Pacific Slope and as far east as the Mississippi River. Members of our student body will often be our best ambassadors to colleges not too far away. And with promising students in the colleges we should maintain connection through letters and carefully prepared literature. Such recruiting of the ministry is expensive in time and money and labor, but it is indispensable. In no cheaper way can the ministry and other forms of Christian leadership win the choice youth of our colleges.

Faculty and students compose the nucleus of an educational institution. Given a growing and urgent body of teachers and pupils, and the other essentials are sure to come. The words of appreciation which I would utter with admiration and love about our present faculty I shall not pause to speak; these brethren, their personal worth and institutional value are highly esteemed by you. They, being such as they are, leave nothing to be desired except others like them and equal. The time has come for additions to our faculty. As we now stand, we cannot seize the opportunity. Liberal equipment of certain departments is demanded at the earliest moment. The first of these is the department of missions and comparative religion. Our occupant of that chair is at work, but the department is not adequately endowed. Beyond a single instructor, a number of further provisions go to form such a department of missions and comparative religion as the

foreign service of the church now requires. More instruction in the religious and social conditions of mission lands and the methods of modern missions than one man can possibly give calls for additional specialists. And some of the languages of mission lands must be taught, and that too through modern phonetics. Our great missionary boards now insist that their young missionaries should have the completed training of the regular schools plus a year or two of special training in missions. The sun is already many hours high in the new day of Christian missions. And besides all this, our expected department of missions will find an extended field of training and service among our conglomerate immigrant populations here and will render expert and effective influence in the tense international issues of the times. Our opportunities and obligations of this kind here in California surpass those of any other section of our country.

What is called religious education or pedagogy constitutes a second imperative department. Christian people have discovered the importance of educational processes in religion. They are now aware that religion is a matter of sharp crises in minor part only, while for the most part it is slow and painstaking study and practice to the end of steadfast daily living, as Jesus lived in the power of God, and becoming such as Jesus was in the fibre and force of character. A vast volume of instruction and training in religion is now in progress in Sunday schools and Christian Associations, in Christian Endeavor and other young people's societies, and all over the world of foreign missions. The movement is extended, determined, intelligent and organized to bring religious education up to grade. In this as in every line of human endeavor supreme strategy demands an adequate supply of trained leaders and teachers. Every ordained minister should be well prepared to instruct and lead his Sunday-school teachers and to use educational methods throughout his work. The larger churches must be supplied with assistant leaders in

education, called pastors' assistants, associate or assistant pastors, or by some other name. Schools, colleges and universities are installing chairs of Biblical literature and religious education under various titles. The great mission boards not only conduct thousands of schools and colleges of their own, providing courses in the Bible and religion and permeated with the practice of religion, but these boards are taking the lead in creating *popular* education for the vast non-Christian world.

There is thus a reasonable and urgent demand that schools for training expert leaders in religion should include a well-equipped department of religious pedagogy furnished with more than a single instructor, and before long with buildings of its own. The churches within reach of such a training school should be given the most capable guidance and help. An experimental Sunday school of the finest quality should be maintained. Teachers' institutes should be offered at convenient centers. In such ways a department of religious pedagogy may become one of the most useful, — helpful immediately on the spot, while far-reaching in time and space through its graduates.

Pastoral and social service may be the title of a third department. Our present instruction under this caption is of a high order and inspiring power. What is wanted is more of it. There is work enough to claim a man's full time. On the academic side he should cooperate with the university department of sociology. On the practical side he should develop relations with the churches, near and far, with all lines and agencies of social betterment, with all issues and movements in the world at large. He should have charge of all the outgoing parts of our students' study and work. He should, along with the professor of homiletics, arrange and superintend their preaching and train them in sane and fruitful personal evangelism. He should give them first-hand experience of all accessible forms of social improvement. And with all this he must know how to prepare those pupils

who are to enter the regular ministry for the pastoral side of their parish work, conserving the age-long values in it, but putting these in modern terms of social service and relating them to the complex life of the modern day. The usefulness of the right man in such a chair cannot be measured in advance, — a man with the spirit and leadership of Graham Taylor or Raymond Robins or Albert Palmer, — a man with pastoral experience behind him, wise, alert, on fire with love of God and men, obedient to the heavenly visions of our own day.

A fourth department must needs come to join us and should come at an early day. Our life is intertwining with that of the great university here. Six thousand young men and women have come, and there are always more to follow. And just beyond our sight, within our reach, stretches away the far-flung line of colleges and universities wherein the leaders of the world are growing. They are too largely as sheep without a shepherd, and before them "so many gods, so many creeds, so many paths that wind and wind."

Institutions like ours owe these youth counsel and clear religious thinking, deliverance and the divine choice of the right life. Here is glorious, laborious ministry for the fit man giving a large measure of his time to the colleges. Along with his student work he could do much public speaking in and out of the churches. And some fraction of the school year he should spend in some line of instruction in our own halls. The testimony of Hartford Seminary, Union Seminary, Garrett Biblical Institute, and other institutions which sustain such a professor is unanimous to the general helpfulness of his work and the strong young men he secures for the ministry and incidentally for his own seminary.

These four departments, — missions and comparative religion, religious pedagogy, pastoral and social service, and university service — are all that I care to mention today. Two of them — missions and pedagogy — are destined to

considerable size and may grow into schools. It is impossible to tell their future, keeping in mind such examples as the Hartford School of Pedagogy and Kennedy School of Missions, and the departmental development at Yale and Union and Chicago. This coast is still pioneer ground, but at this moment we are forecasting the distant future. Some years ago I heard Judge Haven, father of our present treasurer, predict that there were young men then hearing him who would live to see twenty-five millions of people living around San Francisco Bay. I fear the prophet saw the future somewhat foreshortened, but that miscalculation was trifling. When twenty-five millions shall have arrived it will still be the early morning of this western coast, the early morning of institutions such as ours which serve the inmost interests of immortal souls and the supreme needs of human society.

While these additions to faculty and student body are being accomplished, readjustments are inevitable for the enrichment of the school life within, and its further helpfulness outside. Groups of courses may be arranged for several classes of religious leaders; e.g., for pastors' assistants, directors of religious education, Sunday-school experts, social service workers, deaconesses, Y. M. and Y. W. C. A. leaders, foreign missionaries, city and settlement workers, rural pastors. The library and its uses must be provided for, and that in no small way, but amply and with large margin for growth. Our funds for student aid must be not simply added to, but multiplied. New methods of administering these funds seem wise and desirable, but that such funds are necessary admits of no question. There must also be graduate scholarships and fellowships to answer the ambitions of most aspiring students and to promote higher specialization through advanced study.

Along another angle of our development there is a promising service to be offered. It is the extension work which so many institutions are carrying to large proportions. Many theo-

logical schools have at least begun it, as has this school in a small way. And such schools will be looked to for it more and more. One item in it will be the use of our buildings and forces for summer sessions, real study sessions such as we carried on in 1915 or shorter institute sessions such as we offered a number of years ago here in Berkeley and the summer just past in Los Angeles. Such school sessions, or more easily such institutes, may be given at other important centers of the Coast as their helpfulness becomes apparent. For several years there has come to us now and then an inquiry for correspondence courses. The time may arrive soon when we shall be able to provide such courses if the call for them gathers volume. And by still further provision for interchange of thought and data this school may become, as another has phrased it, "a clearing-house of ideas and methods of church work for pastors in active service." I have a friend in Chicago who has developed to large influence a bureau of related industries on the principle which he calls "the religion of business." A similar bureau for exchange of data and the promotion of friendly cooperation among churches and their schools might grow to large importance on the principle of the business of religion. Such extension work as is here indicated this school of religion would willingly undertake as far as the demand arises and required resources can be obtained.

Such growths in size and service must have home and workshop. On the new and distinguished site recently acquired, or beginning thereon at least, buildings must rise worthy and adequate for the future so meagerly sketched. How much that means in the long future, no one can predict. Room and apparatus for all the curriculum work and current management is the first necessity. Room and apparatus too for missions and pedagogy, their instruction and their practice; room and apparatus adapted to the different purposes, groupings and kinds of students; room and apparatus for the

several lines of extension work; room and books and administration to make the library meet without stint the augmenting requirements of general study, of special investigation, of public usefulness — all this is of the essence of our growth. There must also be dormitories, for it will not be wise to surrender the dormitory system. Not all our buildings need be, probably not all could be, on this limited site. Religious education quarters may have to be elsewhere. We may develop a social settlement of our own in some needy part of these cities. Our dormitories need only be within easy reach of school. I should like to be long-sighted enough to make a larger and clearer prediction of buildings, their locations, furnishings and uses. But these are only our tabernacle, and they come and go “by divers portions and in divers manners.”

Thus have I tried to give you a long look ahead. I do not, however, wish to leave you in a leisurely mood. Some of these advances must wait, for no extended program can be realized in a moment. But the beginnings are pressing for action. Inquiries from students are coming in for the department of missions. Word has come that in this state alone there are several hundred Christian Endeavor members pledged to the foreign field or actively considering it. Pledges toward the work and endowment of this department are already in hand. The mission boards and the Board of Missionary Preparation are urging such departments or schools, as Dr. Sanders is here to say officially, and this coast stands, in the view of these leaders, forward on the firing line. It is not for this union school of religion to hold back, standing here in the chief center of education, close to the splendid Oriental department of the University of California.

As for religious education, calls for its work both within and beyond the classroom are piling up. Churches and Sunday schools, private schools and colleges are inquiring for religious pedagogy specialists. The schools now in operation cannot supply the demand. A national leader in this department has

said recently that three hundred such experts could be placed if they were at hand.

How exigent the present hour is for the swiftest and farthest developments in social Christianity no one need be told. Preachers and leaders who are most versed in social applications of the Gospel get the largest following. Candidates for religious leadership clamor for this phase of training and go where they find it best. And bound up with this department is that problem of practical field-work for students which perplexes every theological faculty.

For some years now the tides of student life, which had been ebbing away from religion and the church, have been running in again. Increasing numbers are tending toward religious life-work and even toward the ordained ministry, home and foreign. There is abundant reason for more active recruiting work in the colleges. More than ever is attention turned to such schools as ours, equipped or to be equipped for training many kinds of leaders and workers besides ministers; and this larger use of present resources in lieu of new schools for special sorts of religious workers should be hastened to meet the demand. As has already been publicly announced, we have in sight an offer of a library building, conditional on securing another building. All these considerations urge forward action by the very challenge of work and duty.

And today we rejoice together on a crest of years. The crest is not high, the years not many, the run has not yet been long. We are not old enough to be decrepit, but old enough to be known as not dying in infancy, and as having caught our footing, taken our bearings and laid our course. We have more than three-quarters of a million of property, whereby our coming benefactors may know that they contribute to a stable, solvent and well-managed institution. We have a strong and loyal body of alumni, of whose services in the field a splendid account can be given, who are eager to do all they can for an alma mater whom they believe in and love. Our

board of trustees not only administers our resources with great financial ability, but gives us cordial support in the present and faith in the future, believes that our work of training leaders is the supreme strategy of religion and the church, and would lead a spirited advance. In March, 1914, the Rev. Anson Phelps Stokes, Secretary of Yale University, read an address before the National Religious Education Association, entitled "University Schools of Religion." He presented a study of the conditions of theological education in the country and advocated the consolidation of many of the smaller seminaries and the concentration of ministerial training at a few chief educational centers. Naturally he regarded Yale as the worthiest illustration of his proposition. But he named six centers as "worthy of development and doubtless each fitted to make its distinctive contribution to the cause, — Cambridge, New Haven, New York, Chicago, Oberlin, and Berkeley, California." Here is testimony, and there is much more, that Berkeley stands in the eyes of national leaders as one of the few greatest centers to which the most should be given and then from it the most required, not only in general education, but also in our own line of professional training.

What, then, shall we do about it? Let me repeat in skeleton our primary needs and duties.

1. Plans and resources for serving the colleges and recruiting the ranks of religious leaders.

2. The addition of new departments, — missions, pedagogy, social service, college service.

3. Student aid funds; last year, because of growing numbers, we overdrew this part of our income by \$800.

4. Special funds for extension work, or else increased general endowment from which such work can be begun.

5. Funds for library furnishings and administration; for what can an educational institution do in lack of these?

6. Buildings: an administration and instruction building, a library, a chapel. Upon my paper new buildings fall last.

Some of you believe that they should be first, or at least near the head of the column. A good argument can be made for that, a better argument every year we live on in this dear old building. I wonder if the hour for the first and second buildings to rise together is not even now striking?

Let me remind you again of the significant occasion, fifty years ago yesterday and today, when, enthusiastic under the divine constraint, held to a great task by the Spirit of God, our church fathers took the solemn action which launched this institution on its long upward course. Fresh accounts of the faith, the courage, the united resolution of that hour have stirred us this week. Many of us have heard of it before from Dr. Pond, the only living member of the committee which led the way just then. I have a letter from him now in which he writes: "I pray God that the Golden Jubilee of our seminary may be marked in its history as a new epoch through the manifest presence with you of the Holy Spirit. This manifestation was granted fifty years ago with memorable distinctness at the session of our General Association in Sacramento, at which, few and weak though our churches were, it was resolved to undertake, as our part in religious education on the Pacific Coast, the founding of a theological seminary. We realized our utter inability to fulfill through strength or resources of our own the virtual pledge we were making, but in the strength of our Master and Leader we attempted the impossible, and it is the success of this attempt that gladdens our hearts today."

We stand today in no such weakness. We face undertakings which cannot look so desperate to human effort as that one looked to them. But this institution and its work are as divine now as then and can no more be prospered apart from God. In Him, however, we can do all that belongs to us as bravely and effectively as they did. The inhabitants of the land may appear like sons of Anak when we go up against them, but we are well able to win them to our enterprise. God is with us, and we shall go forward as He leads.

PART IV
THE LARGER MINISTRY OF SCHOOLS OF
RELIGION

CHAPTER XV

THE POSSIBILITIES OF A SCHOOL OF RELIGION ON THE PACIFIC COAST¹

PRESIDENT J. H. T. MAIN, LL.D.
Grinnell College

Every age must rethink its religion in terms of its own experience. It is only when a period is very unprogressive that it can content itself to use the formulations of the past. We must rethink and restate religion in relation to the needs and experiences of our own times. Religion is naturally conservative. There is always danger lest its conservatism put it out of touch with a rapidly growing and rapidly changing life. There is a widespread feeling that the church is not meeting, as it should, the demands and needs of the present day, that it is not making a vital contribution to present-day life. However exaggerated this feeling may be, it is indicative of the fact that the church is not thought to be growing in harmony with the changing spirit of the age. There has been a tendency for it to let the current of the world's life go by, and to cling to the few adherents whom it could hold loyal to outgrown methods and outgrown ways of thinking. To do this is slow suicide.

There is nothing more needed in the world today than a reinterpretation of Christianity in terms of today's needs. There is nothing needed more than an insight into the trend of life, and adaptation of the religious conception of life to that trend. The vital phrases, the thrilling ideas, of the past generation are becoming merely empty words. This is not because they lack truth in themselves or vitality, but because they no longer fit our needs or our growing understanding of

¹ An address at the dinner of Trustees and Faculty, October 10, 1916.

the world and life. We are living too much in our past. We are much in the position of the Jewish church at the time of the coming of Christ, which had crystallized into forms that were great and vital when new, but had ceased to permit of further expansion.

The Pacific coast is in a peculiarly favorable position for constructive work. It is a new country. Its life has not been as yet crystallized into set molds. It is fluid. It can, with far less opposition and struggle, work out a new interpretation of religious truth. Its pioneer spirit is not dead. It is hospitable to growth and change. Its faults arise from this fact and its opportunities equally arise from it.

From the Pacific Coast may well come a new current of living religious inspiration that will revitalize the rest of our thinking. You are not pioneers in the sense that you are preoccupied with the struggle incident to hard material conditions. You are already a wealthy people. You have, already, developed educational conditions that may well put to shame older parts of the country. You are pioneers only in the sense that you are not yet crystallized into set molds; that you are able to adapt yourself to new conditions and to new modes of thinking.

The vitality and richness, the progressive character of your spirit are fostered by the fact that to you come people from every quarter of the globe. All points of view are represented among you. Comprehension and mutual understanding cannot help stimulating a very eager and versatile temper. There is no place on the globe that should be more favorable to the development of a vital and creative religious life, that will interpret religion as the spirit of all true living and as the means of human welfare in the deepest sense of the term.

The history of religion for the most part has been the history of the preservation of the heritage of the past. Religion has been the great conservative agency. Its depen-

dence upon authoritative tradition in some form or other has enabled it to transmit from one generation to another elements in the heritage which might have been lost otherwise, since their full value and significance have not always been appreciated. Mankind would not have gotten very far without an agency to guard its traditions, — an agency stronger than the valuation placed on its traditions by individuals; but there are times when religion has caught a glimpse of a higher function than guarding the heritage of the past.

Christ saw that that function could be merged into a recognition of the needs of the day and of the future. It matters little whether he saw the future in all of its relationships or not. Regardless of that, it is true that we are just beginning to realize the greatness of Jesus. His leavening and creating influence in politics, in economics, in social up-building is just beginning to dawn on the consciousness of men. What the new world, and especially the new parts of the new world, must do, and do with emphasis, is to show that Jesus is majestic and dynamic as a world power. A new emphasis, I venture to say, on the greatness of Jesus is the demand made on this Seminary, located as it is in this garden of the Lord, at the end of the new world and looking forward to the beginning of a new world in the oldest of lands. This location is prophetic of unmeasured greatness for years and generations to come.

I used to think California was at the end of things, hemmed in by mountains on one side and by the great ocean on the other. I thought of it as magnificent, but alone. I am happy to say that this was a superficial opinion and not a judgment. My judgment now is that it is not the end of things, not even the beginning of things, — it is the centre of a world now in the making. Any one looking at the map of the world on Mercator's projection must at once be struck with the strategic position of this city. It is the centre to which all

lines converge. This is not fancy. It is fact. At its door are the states of the west coast of South America. Near at hand are the riches of the untouched empire, that unexplored portion of the United States, Alaska. This city is in hailing distance of Cape Town and South Africa and in direct line, by way of the Panama Canal, with the great countries and great cities of the east coast of South America. It has a strategic position in relation to Australia and India. The Panama Canal, together with its own location, given it by nature, has made it in a new sense a world centre. What of material advantage can this land ask that is not within her reach? The greatness of her opportunity will be limited only by the capacity of the men of this Coast. You have an eminence now, you are destined to be preeminent, not necessarily tomorrow but in a hundred years or five hundred years; for the greatness before you is due partly to the inexhaustible possibilities of a new and untried world. Hence the greatness of perpetuity is yours, if your understanding is equal to the task of applying means to ends. Let your imagination have play.

The march of civilization began somewhere in the East. It moved westward. Not very long ago Germany, France, Britain were new. Gradually they came within the reach of Roman civilization. Finally a new world was discovered. Men crossed the new world and came finally to the Pacific. California furnishes a magnificent setting in the completed circle of human advancement. It is a centre, especially a potential centre. It is a radiant promise of a dominating and renewing influence in the growing world. It should be a centre from which to rediscover the old world of China, now becoming new. California faces the greatest opportunity and at the same time the greatest responsibility that has been given, I truly believe, to any group of people since the march westward began. The Pacific and its islands, China and its people and the people of the far east are the gifts of God to

California. How will you view them? How will you treat your opportunity?

Incidentally, your School of Religion is "at home" in the State University of California. The immensely rich gifts of the state, past, present, future, are at your hand. They promise to be almost boundless. Let me warn you! This is no reason why you should be at ease regarding the School. Its reach and its grasp must be in some sense fit to cooperate in dignity and power with the University. To do this, there must be men and money — and constant growth.

The greatness of the commercial opportunity invites and demands a tremendous spiritual energy to save it from being merely materialistic. It gives a splendid opportunity to demonstrate that the function of religion is not to build up a spiritual world but to spiritualize the material world. On a large scale this has never been demonstrated. Every activity of business, every transaction of diplomacy, every work of subduing nature ought in time to feel the touch of the man Christ, — that is, the touch of vital, purposeful, public-spirited living, informing it at every point. We should not tolerate the treatment of religion in any sense as a refuge from life. It is an invitation to life, a challenge for heroic living. Religion is life.

This School, I am sure, is in a position to be leader in interpreting the greatness of the present and future opportunities of this fair land.

CHAPTER XVI

SERVICE TO THE SOCIAL ORDER

The REV. D. CHARLES GARDNER
Chaplain of Stanford University

I am mischievous enough to wonder why a layman was not asked to speak to this fine, large subject. Church meetings are usually so solemn, and laymen have such humorous notions about clerical life. I never forget that it was a deacon who thus characterized his minister: "Invisible six days in the week and incomprehensible on the seventh." One layman I can never forgive. His church was installing, a nice young theologian in his first parish, and this old curmudgeon prayed: "O Lord, make our brother humble; we will keep him poor." Well! I am sure any good layman would agree with every good parson that, in its program for the celebration of its semi-centennial, the Pacific School of Religion exhibits a large mind. Your Earl lectures have long proved your spiritual statesmanship. Professor Rauschenbusch's book on that foundation, "Christianizing the Social Order," has carried the social ideal of the ministry along the currents of thought throughout our English-speaking world. The thesis of that book is plain.

The task of the modern church is to weave into the thought of the nation the Christian conception of justice and brotherhood — and to help in the reconstruction of society so that it shall conform to the moral demands of the Christian spirit.

I for one welcome the breezy modernism which lifts our thoughts above the salvation of the individual soul, and teaches us to look, even beyond the brotherhood of the churches, out over the wide field of human society as the true sphere of religion.

The Christian Religion began with a social ideal, and early Christianity seemed to exhibit on a small scale a perfect community. Alas! subsequent history proves that the spirit of the world overcame the Church. The great task of social regeneration remains. Society is yet to be redeemed. Sin and selfishness still flourish. The social evil blights society. Crime vaunts itself. In many departments of activity commerce represents a frankly immoral state of competition.

Europe is in flames, because nations have not yet adopted the rule of brotherhood. Industry is at strife. Even the family, the social unit of state and nation, is menaced by the evil of divorce. We continue to spend millions on paupers and defectives, — the sad waste of a social order boasting of its education and progress. That is not the picture which a social reformer would paint of the world order. He would dip his brush in red and paint the picture in higher colors. While I could myself draw a scathing indictment of modern society, I should like to get the picture into focus. And, therefore, I must say:

First, I believe the churches are alive to the social problem. Under the anesthesia of her "other worldliness," the Church once seemed blind to social injustice. Even a church as conservative as my own makes this declaration:

"We, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated."

Secondly, I plead that the social order, while needing reform, is not morally bankrupt. San Francisco does business with London and Tokio because the banking system of the world rests on the principle of integrity. Upon what other foundation rests the gigantic structure of credit? Is it not

true that the great majority of commercial contracts are loyally carried out? Who dares to deny that the larger number of men and women are true to their marriage vows? Capital and labor are not continually at war. The equitable adjustment of the rival claims of capital and labor rests on the conscience of both classes. Is not the law of brotherhood growing? Unless we feel that the social order needs complete reconstruction, we must admit that modern society is not all rotten.

And *thirdly*, the moral problems of the social order differ with locality. California has no slums. The poverty of the Pacific Coast is seasonal and not continuous. Our *local* problem is indifference — the content of material prosperity — the frank failure of the churches to hold their own people — irreverence for law — a light-hearted, often vulgar, ideal of pleasure — the menace of the saloon — and an embittered industrial condition.

With these necessary qualifications in mind I turn to the question: What may a School of Religion do to minister to the true needs, the moral welfare and the spiritual development of the social order?

A School of Religion exists primarily to educate a godly ministry for the churches. Your graduates are largely concerned with the work of the pulpit. The pulpit addresses the pew. But the pews, even when full, are not occupied by the masses. Therefore the preacher must be a prophet. To be a School of the Prophets — that is the larger function of a School of Religion. To call the nation to righteousness — that is the business of the prophet. And if the world will not come to church, the minister must go to the world. Whatever the method of activity, or the form of the propaganda, the principle is clear — to emphasize the social application of the religious life. And this seems to me to be the condition to be faced:

The social order is obsessed with the value of *things*. Its

philosophy is frankly materialistic. Its "*goods*" are the gifts of civilization — money, comfort, light, ease, transportation, pleasure. But you know, and I know, that if men and women possessed all the *things* they covet they would not necessarily be happy. True, their social needs are partly met by the fraternal orders, the labor organizations, and the social equality of bright streets and democratic amusements.

Once the church endeavored to capture for Christ this great unchurched mass by the methods of emotional evangelism. That method has failed. You can count the successful evangelists on the fingers of one hand. And the greatest of these graduated from the School of Baseball. Even when the activity of the minister makes him respected — in camp, on board ship, or in city streets — he is often called "the sky pilot" — as if his task was not part of the world's work, but rather to call men to prepare for heaven.

Here then is a second question: Can your School of Religion, by definite study of social psychology, through social surveys, social contact, and lectures by leaders in social betterment, learn to understand the undercurrents of social life and thought, and in some restatement of Christ's social gospel, win men and women to a large, sweet, sane and moral ideal of life?

And can you not, by similar research into the psychology of childhood, somehow redeem the Sunday school from its torpor and make it a School of Social Morality? Our secular schools do not, except by indirection, educate the heart, the conscience and the will of the adolescent. I wish our young theological students could be kept from preaching in their seminary days. Why not draft them into the leadership of Bible schools for young men and women who have outgrown the Sunday school?

Because great bodies of men and women with a natural passion for secular well-being, and the betterment of industrial conditions, drift past the Church into fraternal orders and

labor organizations, can you not set men to study the problems of capital and labor, the law of property and the principles of government; so that the Church may be intelligent in its social leadership? Men like Kingsley, and Maurice, and Westcott in England, and men like Gladden, Strong, Ely and Stelzle in this country, knowing the depths of the social problem, have been inflamed with the passion of social redemption, based on the principles of religion.

And why not educate students of social law to proclaim to the social order the ethical principles which lie behind human justice and social happiness? A witty lady, menaced by the ubiquitous automobile, says, "the city streets are places only for the quick and the dead." The automobile is a social problem. In its presence we need to advertise two commandments of the decalogue: Thou shalt not kill; Thou shalt not covet.

But more, a School of Theology, in itself and through its faculty, has another ministry to the social order.

You lead a sequestered life; therefore, write books. The world needs a restatement of Christian Theology. After all, religion must be articulated to be intelligent. Social panaceas fail because they do not recognize that the basic ground of social obligation is not utility, or humanity, but God.

Ultimately social morality rests upon our theory of Divinity. The loss of the consciousness of God is the tragedy of human life. It may even be the cause of war. To Christianize, even moralize, the social order, we must help men to recover their faith in God — God the Servant — God who took our humanity upon Him in the Person of Christ and shared our sorrows and our problems.

I believe firmly that a sound theology which contains the Christian answer to the social problem will exhibit to the world a true ideal of citizenship and of service — as well as call the individual to a godly, righteous and sober life.

These tasks are not academic. All about us is growing up

a new empire. It has its own genius, its own problems. We face an exaggerated individualism which is unsocial, a Latin-like love of pleasure, masses of men and women superficially educated, and frankly in love with rag-time music, movie morals and the Sunday Supplement type of literature, an educated group out of sympathy with organized Christianity, a climate which affects character and conduct, a prosperity turning to grossness. And this social order is to be redeemed, not by statute, not by transplanting New England puritanism, not by an easy-going, utilitarian ethic, but by some appeal to native moral instincts, some process of spiritual reeducation by which our pagans can be converted to the service of God and brother man, without loss of that color, cheer and charm which make our western life so vital and so vivid. *It is the task of such a school to be the nursing mother of a new western civilization.*

And so I conclude. If this school will teach its students to know at first-hand the principles of social science and religion — if it will interpret to the social order a philosophy of life, in terms of its own experience, yet true to the Christian theory — if you will teach your men to love poetry and good literature, which keep alive the romance of love, the idealization of marriage, and the chivalry of life — if you will send into the world men who have the graces of cultivated personality, men who love their fellows and have a passion to serve — if you will not put all your trust in brains, and the new god Efficiency, but cultivate also the kindly heart and the resolute will — you may be sure that the Pacific School of Religion will go forward to its larger ideal, a ministry not only to the churches, but to the social order.

CHAPTER XVII

SERVICE TO THE WORLD-WIDE KINGDOM

JOHN LAWRENCE SEATON, S. T. B., PH.D.,

President of the College of the Pacific

We are gathered under the auspices of a School of Religion that serves all faiths and acknowledges no limits narrower than those set by the Kingdom of God. It is Christian but not denominational. Some of us connected with Christian colleges proudly advertize that we are denominational, but not sectarian. When we talk to our own people we emphasize the fact that we are denominational. When we talk to other people we emphasize the fact that we are not sectarian. Thus we have a word fitly spoken and in season for all whom we wish to interest.

Perhaps this day and this institution are prophetic of the time when our denominationalism will be merged into a larger and fuller life where Christ is all in all. Every candidate for the Methodist ministry is asked this question, "Do you expect to be made perfect in love in this life?" He is required to answer, "I do." The Methodist ideal is perfection in love. Since that is the ultimate ideal, can we not most quickly and surely settle the vexing questions of denominationalism by all becoming Methodists, — in the sense of striving to be made perfect in love in this life. Whatever the manner and degree of union, it is necessary that we have a Christian church with one message, and only one message, to the non-Christian world.

There is one shrine especially dear to some who are represented in this gathering, and an inspiration to all who love the Kingdom of God. It is the old City Road Chapel in London. John Wesley laid the corner-stone of the structure, and he often preached from the high pulpit, which is in use to this

day. Behind the chapel, he and several of his preachers are buried. There "Glory guards with solemn round the bivouac of the dead." In front of the chapel is a stately bronze statue of Wesley, erected by the grateful gifts of his spiritual children. Carved on the pedestal, as if just fallen from his lips, are the well-known words (long the quickening maxim of the Church he founded), "My parish is the world."

That is now the faith of every Christian, "My parish is the world." There is a holy compulsion in our religion which thrusts us out to the uttermost parts of the earth. There is a divine love in it which constrains us, "whate'er our name or sign," to hail all men as brothers and heirs with us of the unsearchable riches of Christ.

The words, "Go ye unto all nations," are commonly cited as the marching orders of the Church, the final authority and reason for all the vast and heroic missionary movements of the ages. Not infrequently the belief that eternal damnation awaited the heathen to whom the Gospel was not preached, and endless felicity in heaven was reserved for those who heard and accepted, furnished the strong incentives in missions. Ex-President Eliot declares in language too picturesque to be wholly true, that these old convictions (and others) have passed, that if heaven were burned and hell were quenched, we should hardly feel any appreciable loss of motive power. In some measure, this may be true, though I must insist that the denomination to which I belong is still considerably warmed by what Professor James called the "cheerful glow of hell fire." To put the case less crudely, heaven and hell are realities to us. But other Christians who do not hold these doctrines concerning eternity nevertheless flame with zeal for the evangelization of the world. By the modern church may not this be said: We cheerfully accept the task of evangelizing the world, not because a command has been laid upon us, nor even because eternal woe or eternal blessing for innumerable throngs of human beings depends upon our

action; we accept it because we have received through Christ a quickening perception of the meaning and proper use of our own lives, and a sure knowledge, through experience, of the incomparable efficiency of our religion in the attainment of all the high ends of human existence; we know that "there is no other name under heaven given among men whereby we must be saved." This great salvation is now understood in positive rather than negative terms. Perhaps it is not less a way of escape, but it is more a door of opportunity. Christianity means an abundant life. There is no doubt that it encourages and almost creates a higher material civilization. Convert the heathen, and they rise in the scale of life. They produce more and consume more. They live better and dress more expensively, as well as more completely. They build better homes and develop the technical and fine arts. Health and wealth, enlightenment and liberty attend the sway of Christianity. It is the one religion of progress, — the one religion that always feels

"A vexing forward-reaching sense
Of some more noble permanence."

It is equally certain that Christianity affords a more complete moralization of life than does any other religion. We do not forget that vice is painfully present, that besetting and upsetting sins are ever with us, that our human life at best is a life, as Professor Bowne said, "of ignorance and weakness, a life without insight into itself, and without foresight of the end, a life solicited by temptations from without and within, from above, beneath and around." But the unique value of Christianity lies in the vitality and strength it gives to the moral desires and aspirations it creates. "To as many as receive" our Lord, "he gives the power to become the sons of God." They are not always, perhaps ever, full-grown sons. But from age to age the best that the race thinks or hopes of moral good finds itself most fully attained among the disciples of Jesus Christ.

The supreme reason for missions, is that Christianity, more than any other religion, unites man and God in relations of understanding, faith and love. The faith is rational and the love is personal. Indeed the fact most vital in Christianity is the relation of the real human soul to the real God. He is our Father. He may chasten us, but always for our own good. He longs to win us to Himself, but He never cancels our freedom or forces us to accept Him. When in love and trust we join ourselves to Him, our poor weak natures quicken with strength, and the graces of the better life begin to appear. If we continue in that charmed companionship we grow to be like Him. Compared with the dark fatalism, the hopeless annihilation of personality, and the tragic enmity of the gods found in other religions, how sweet and sane, how strong and bracing is Christianity! It is the one religion that makes man at home with God and thus at home with himself and his world.

These in brief outline are the central reasons now generally recognized as urgent and undeniable for the evangelizing of the world. Of course there are many other important reasons which there is not time to mention. The facts which inspire us to be, or to send, missionaries are also the facts which, if adequately presented, will persuade the non-Christian world to accept Christ.

It is difficult to secure volunteers for missionary service. I believe we can never secure them in sufficient numbers without Christian colleges in which the religious ideals and impulses of the youth will be nurtured. But the real task is to fit the volunteers to present the facts with a skill that cannot be thwarted, a logic that cannot be evaded, and an insistence that cannot be denied. Of course there can be no substitute for the wisdom that cometh from above, or the compassionate love which includes as kin every human creature. But, given that wisdom and love, there remains the need of training. The cure of souls, not less than the cure of bodies, demands

specialized education. One of the most significant illustrations within my knowledge is a set of figures compiled a few years ago by Dr. Marcus D. Buell, of the Boston University School of Theology. Methodism had been making very little progress. Conversions at her altar were few. The number added annually to her church by the educational processes of the Sabbath school was discouragingly small. Where was the fault? In the preachers trained in the theological school and supposed to be tainted with and enfeebled by the higher criticism? in the ranks of the untrained clergy? Dr. Buell showed by figures taken from the minutes of annual conferences that if all the ministers of Methodism had done as well as the graduates of the Boston University School of Theology, ten times as many members would have been added to the church during the quadrennium. I doubt not that a similar ratio would apply to other theological schools.

These are figures taken from the home field, where every pastor is aided by the organization and momentum of Christianity. But in the non-Christian world everything depends upon the missionary as teacher or preacher. The great missionaries, with few exceptions, have been educated men. There is reason to believe that their successes would have been earlier and larger if their education had been supplemented by the specialized training now afforded in schools of religion.

The functions of the schools of religion are varied and vital. The Church of Jesus Christ has undertaken to transform life throughout the world. It is obvious that more than preaching is necessary; though preaching of the right kind will always be an effective method by which the life of God enters the life of man. The entire work of the church must be organized and administered according to sound pedagogical principles. How far even the Sabbath school has come short of this ideal it is needless to say. Why should not a school of religion provide normal classes for the training of the Sunday-school teachers in the community in which it is located? Why should

it not provide extension courses by which skilled leaders and teachers would be given to wider areas? Something of the kind is now being done by several institutions. Their work is only a beginning of what ought to be done. The schools of religion should also furnish directors of religious instruction for all the cities of this country. I believe that the future success of the Church in the cities will largely depend upon the service given by men specially trained for leadership in Sunday schools and Young People's Societies.

The schools of religion must also supply the workers in that almost new and very inviting field represented by the departments of Bible and Religion in our denominational schools, and the denominational establishments of various kinds in our state universities. These are strategic places which we must capture and hold; but in these places only men of large ability and specialized training can be expected to win.

Here in the homeland, many important and apparently indispensable functions belong to the schools of religion. But their greatest service is to the non-Christian nations where everything is to be fashioned anew according to the pattern given on the Mount in that matchless sermon by the Son of Man. The gospel must be preached in power and love, but also in power and wisdom gained by special training and experience.

Churches and Sabbath schools must be organized and administered, not according to some plan approved elsewhere, but according to the nature and needs of the people whom they serve. Hoary systems of education, venerated because they are old, but wholly inadequate to a mission born in a new day and rising to its task in the modern world, must be replaced by a new and scientific education permeated through and through by the spirit and the ideals of the Christian religion. In these fields we cannot afford to be "trying with uncertain keys door by door of mystery." We must have leadership

that knows. Without an honored place for Christ in the educational system, I see very little hope of redeeming the homes, the social order, or the national life of any people. The Christian leader in the non-Christian world should be a consummate preacher, a gifted teacher and a wise statesman, a prophet, sage and politician, and a blameless and masterful man among men groping for new life and new light.

Who shall be equal to these things? Frankly, I confess that the best whom we can choose and send will in some respects come short of the requirements. But our hope lies in the men specially selected and trained. If I could have my way, I would choose the strongest young men from Christian homes. I would send them to Christian colleges for a general education and the fixing of character, and then to the great universities for advanced studies and a certain broadening of experience. Finally I would send them to the schools of religion for special training in doctrines and methods by which the world may be transformed into the Kingdom of God. The latest and perhaps the greatest work in their education would be done by the School of Religion.

This closing day of the semi-centennial of Pacific Theological Seminary is a day of solemn rejoicing and a day of brightening hope. We thrill with gratitude and gladness when we see what God has wrought in the fifty years of service this institution has given. Our hearts burn within us and the benedictions arise unbidden to our lips when we think of the larger ministry which this School of Religion and other Schools of Religion will have in the church, in the social order, and in the ever-widening Kingdom of our Christ.

“ Watchman tell us of the night,
 What its signs of promise are,
 Traveler, o’er yon mountain’s height
 See that glory beaming star!
 Watchman, does its beauteous ray
 Aught of hope or joy foretell?
 Traveler, yes, it brings the day,
 Promised day of Israel.”



William Frederic Badé
B.D., Ph.D.



John Wright Buckham
D.D.



Harvey Hugo Guy
B.D., Ph.D.



Raymond C. Brooks
D.D.



Chester Charlton McCown
B.D., Ph.D.



George Tolover Tolson
A.M., B.D.



Charles Edward Rugh
A.M., M.L.



Albert Wentworth Palmer
B.D.



Miles Bull Fisher
D.D.

THE FACULTY

CHAPTER XVIII

THE MOVEMENT TOWARD CHURCH UNION

THE REV. WILLIAM MELVIN BELL, D.D.

Bishop of the Church of the United Brethren in Christ

The conscience of the Christian public in America has well-nigh reached an agreement as to the desirability of a union between those branches of the Protestant Church that are similar in doctrine and polity. Occasionally you will hear a dissent from the proposal, but it is the exception. Even those who for one reason and another hold out against a ripening judgment in the affirmative are not as insistent of their views as they were formerly. They seem to be slowly recognizing the power of current popular thought and feel less secure of the grounds of their defense of the present unsatisfactory status. For the Christian conscience to reach the conclusion that similar bodies of Christians should unite in organic union is a long step towards the consummation. A genuine conviction that the points of similarity are more numerous than had formerly been supposed, and that the respects in which the churches are similar are of vital importance, while the points of dissimilarity are of small importance, seems to be well-nigh universal. So we hear it said in all circles that the churches ought to get together. The oughtness of any mooted question counts for more now than formerly. What was right for our fathers may not be right for us; and this not because principles vary but because we have more light for the interpretation of principles. A vast amount of sectarian mist has obscured the heavens, so that even God's own children have not always seen clearly as to what is fundamental in Christianity and what is non-essential. Let us hope that the day of the clearer vision is at hand. Let

us invite the Holy Spirit to cleanse us of prejudice and quicken us in the Christian essentials.

Associated immediately with the desirability of Church Union is the question of its utility. Saint Paul said that some things that were lawful were not expedient. Before a merger of kindred church organizations shall be a reality there must be a deep and commanding conviction that by such union the Kingdom of God will be set forward in America and throughout the world. There are reasons for believing that a material reduction in the number of the church organizations in this country would be of decided advantage in the evangelization of the world and the increased efficiency of Christianity at home. The people who plead for and justify the present segregation of Christians into denominations tell us there would be a great danger to individual freedom and initiative in such a concentration of the administrative power as a considerable union of the several churches would call into existence. This fear grows from a failure to appreciate the fact that the movement toward democracy which is a product of Christianity has progressed to the point where no administrative authority could possibly be guilty of the persecutions and oppressions of the past ages. Democracy, with its recognition of the rights and essential dignity of each and every human being, compels every movement towards a centralization of power to modify and govern itself by a supreme passion for and interest in the collective welfare. The spread of general intelligence and the growth of the spirit of a true catholicity will prevent, automatically, the past abuses of ecclesiastical power. The leavening power of Christianity has carried civilization forward to the point where all aggregations of power of every sort are feeling the restraints of the new social conscience. This means that the days of the autocrat are numbered on the earth. This does not mean that there will be no centralization of administrative authority for greater efficiency. It does mean that henceforth all power shall be

Christianized and therefore humanized and just. There is absolutely no contention between democracy with its exaltation of individual rights and liberty and such centralizations of administrative authority as the adequate handling of the great problems of Christianity shall require. Democracy requires that all exercise of authority by those who represent the people shall be immediately responsible to the people and always subject to their recall and approval. Let us, therefore, dismiss the unwarranted fear that the movement for church union will build up a monster Protestant Church Hierarchy, for it never can be done. Even Rome has been compelled to abandon its absolutism in many respects, and it will continue to do so more completely.

The humiliating confusion and inefficiency which now characterizes the work of the isolated Protestant churches is enough to make angels weep and demons laugh. We have as our common objective the Christianization of America and of the world. But here we are crossing wires in administration of men and means until practically no respect is paid to the plans of one church by another that presumes to operate in the same community. What possible justification can there be for our present lack of co-operation, conference, and agreement in relation to the work of one another and the occupation of unoccupied territory? These crying evils grow out of the fact that we have so many denominations anxious to build themselves up that we not only have competition but at times vicious, destructive, unscrupulous, wicked competition. With fewer and stronger denominations we could execute more ample programs and simplify administrative problems. We could conserve the Christian forces and meet the forces of evil with a power that presages victory.

As it is, Christianity is far from being as influential as the number of her pledged disciples would lead one to expect. She wages a desultory warfare when she ought to be moving with a military precision to the conquest of an un-Christianized

social order and the evangelization of the unevangelized world. How long! O Lord, how long!

Beyond all question the present divisions of our Protestantism are a factor in deterring strong and virile young men from entering the Christian ministry. They have the feeling that isolation and the competitions of modern church life are such as to make their ministry narrow and lacking in influence. They foresee their classification with men of small affairs and devotees at belittling altars. This is one reason why the secretaryships of our great interdenominational organizations are commanding men and women of the highest ability and devotion. Our sectarian strife belittles the Christian leadership everywhere and makes possible the triumph of the united forces of evil in many a battle which might end in a glorious victory instead of an ignominious defeat. Numbers alone are not decisive, but numbers of good people badly related to a common and gigantic task must often mean failure when the failure is a calamity to society. We Christians must remember in these illumined days that we have an allegiance larger and deeper than our own petty sectarianism can ever sanction. If we place a supreme love and devotion on these petty distinctions, such as church names and the like, we grieve the Holy Spirit and make an unquestioned contribution to the delay of gospel consummations. It is clearly a matter of utility that the passion lavished upon the unimportant denominational distinctions should be forgotten in a mighty enthusiasm for the Christian essentials.

We come now to the question: Is Church Union practicable even among denominations of similar doctrine and polity? The answer is yes, if and if and if; and no, if and if and if. In other words the effort, because of generations of training in an opposite direction, will severely test the discipleship of this age. Union will be found impossible if we are willing to continue to live in provincialisms rather than in the larger domain of unity. No, it is not practicable if we are to exalt

the passing and the evanescent, if we are to make much of church names and traditions, if we are to be fond of official supremacy in small circles, where our programs even when accepted, are so sorrowfully inadequate to the world's need, and in constant violation of any true statesmanship for the Kingdom of God. No, it cannot be, if we are to consult our fears and be tenacious of factional slogans. No, it cannot be realized, if we are forever to hark back to our human founders and clothe them with a sectarian zeal which they would repudiate if they could speak to us now out of the heavenly realities and the full liberations of redemptive love. It cannot be, if we remain unacquainted with one another and persist in our bigotry and isolation, if we exalt our sectarian zeal to the plane of a cardinal virtue and cry, "great is our sect and greatly to be praised in all the earth."

Church Union is practicable if we keep our eyes on Jesus Christ, if we seek the baptism of the Holy Spirit and fire, if we are willing in the day of His uniting power, if we reckon on the Divine wisdom to show the way out of our perplexities, if we believe that it is more important that the Christian resources of this age should be aligned in the light of current need rather than consumed in the task of maintaining parallel organizations, even though all the denominations already have facilities which could serve much larger numbers than are now served by them. Church Union will be realized if we care to accept the reasonable presumption that God is as likely to be speaking in a majority action as in our minority action, if we recall that what is exalted sometimes as a fine fidelity, is only a stupid obstinacy, and that this is all the more probable when we are at war with the judgment of godly and devoted fellow-Christians who are as likely as we are to hear the voice, and know the will, of God. If we find ourselves in the minority opposing Church Union in the body with which we may be identified we should make union practicable by acquiescing in the expressed wishes of the majority,

since in all matters where no principle is at stake this is the only attitude consistent with the democracy of Christianity. Let us be sure that we do not misname the so-called reason for our resistance to this gracious movement by calling it a principle when it is only a prejudice. All Christians should be in the spirit of prayer touching the right of this matter and not suffer themselves to become the allies of retrogressive conservatism.

To thoroughly Christianize the civilization and social order of the North American Continent, is the greatest task ever confronted by Christianity. It is an even greater task than that of the apostolic age. Our civilization is the product of unparalleled energy, is permeated by growing ideals and characterized by militant organizations. There are numerous agencies at work that are entirely secular and materialistic in their propaganda and purpose. While the Supreme Court has declared that the United States is a Christian nation, and while all fair-minded people will admit that the Church has been most influential in forming the ideals of the American people, yet inevitably certain forces, antagonistic to the Christian religion, have developed within our borders. The contest for place and influence among the American people could not but be sharp and keen. Great liberty has been allowed to all types of thinking. Our Government has always been patient toward all sorts of men, so long as their acts were not radically destructive and dangerous. Certain irritating types of mind have logically developed under this very generous attitude. The state as such has omitted the religious emphasis. That fact, coupled with the hospitable attitude towards all faiths or no faith, must have certain results in a country developing as rapidly as ours, in the encouragement of certain types of mind toward secularism and irreligion. Christianity has often been misunderstood and misjudged. Its representatives and adherents have never been perfect. No thoughtful man has ever expected

that they would be. Any force or institution, redemptive or otherwise, that has to do with human nature, will find that the material through which it must express itself affords a serious handicap to ideal development and expression. The rapid advance of our industrial life, the great accumulation of wealth, the ever-rising standards of living, have all conspired to create conditions and develop issues that can but challenge the virility and strength of religion. The Church has been thrown upon the voluntary support and co-operation of the people, with the State quite disengaged and free from any special obligation to aid and promote the enterprises in which Christianity must inevitably be vitally interested. Neither has the State seen fit to actively encourage those constructive moods and tempers of mind which Christianity holds as especially fundamental. It has been easy for state officials to over-emphasize this lack of formal identification of interest and effort between the church and the state. From the attitude of non-Christian it has been but a short way to the attitude of anti-Christian. In the light of these facts it is very evident that a religion that proposes to thoroughly realize its ideals and doctrines and apply them practically to all the people, must be a religion of essential genuineness, truth and power. Furthermore, since the administrative side of ecclesiastical organization is always important, it becomes clear to all the thoughtful that the demand for co-operation and even co-ordination in the great task of Christianizing America will become more and more insistent.

America has witnessed the unprecedented multiplication of religious sects and organizations. In no country on earth, since the beginning of the Christian era, have so many different sects and denominations, each purporting to express and represent the true religion, sprung into existence. The temper of the public mind has been such as to allow these divisions to increase without any serious challenge. The time has come, however, in the evolution of Christianity in North America,

when these divisions must pass under scrutiny and survey. It seems quite certain that as the situation is studied impartially, and with a view to reaching an unbiased verdict in the light of an earnest and practical age, that it will become increasingly difficult to defend, perpetuate, and maintain these separating lines and organizations among Christians.

Up to the most recent past, no serious effort has been made to secure concerted action among the different religious bodies. This omission is becoming noteworthy as the fact is forced upon the churches that the conveying of the Christian message to our great population is so inadequately done. True, the Christian forces have been more or less sympathetic, but they have not always lined up as allies in the day of battle. Neither have they reached the point of such disinterestedness as would enable them to join forces in an adequate plan of campaign. This illogical situation possesses a strange and unreasonable persistence. It is supported by prejudice and sometimes by bigotry. The tendency to isolation, and the desire for absolute independence in action seems to be so cherished and exalted by some as to forbid their being at all approachable for inclusive alignments and effective co-operations. It appears difficult to eliminate from religious organizations even the prejudices, methods, and administrative policies that are known to be unfruitful and inadequate. Not only has the Christian world witnessed among the denominations of America an irrational persistence in exaggerated local autonomy, but at times the forces have taken on the spirit of contention and questionable rivalry dictated by mere tradition and sentiment. These have been exalted to a control that ought never to be allowed save to the essential message of the Christian gospel alone. We have, therefore, to our sorrow, witnessed among Christians, all of whom were ostensibly pledged to one Christ and one Cross, an amount of prejudice, narrowness, deliberate isolation,

even fanaticism, bigotry, and intolerance, which all right-minded people can only deplore and seek to remove. These elements of weakness are not original with Christianity, but survive as unfortunate traits of unsanctified human nature.

It is high time that all the denominations as segregated divisions of Christianity study these facts with an open mind. Church leaders are responsible for such information and instruction as will lead to serious and candid thought on the whole situation. The people are ready for the call to a consideration of the subject, and some of the laymen are in advance of the clergymen in their attitude and interest. The activity of any denomination of Christians in a given community without any reference to what fellow-Christians of other communions are doing, is worthy of real censure. A point of contact must be found and maintained. Mutual suspicions must be displaced by confidence and good-will. Conference and conjunctive effort should take the place of sporadic and unrelated activity. Fellowship and co-operation, following acquaintance, will prove sweet and uplifting. The measures, methods, occasions, and possibilities of federated activity need to be well thought out and carefully agreed upon.

Our problem in the Christianization of America arises in large part from the overlapping of religious agencies, institutions and organizations. There is not as much of this as some people have supposed but all who have administrative responsibility in the several churches know that it does exist in no inconsiderable degree. There are many localities where this overlapping and competitive duplication mars, hurts, confuses, and sometimes destroys the influence of the Christian religion. Every now and again the writer, as an administrative officer in one of the churches, has been compelled to protest in behalf of the principle of comity for the protection of a community, where one religious organization was quite sufficient to meet the community need, but where excessive

denominational zeal was leading toward ruinous duplication. It sometimes transpires that, in the eagerness to make a showing for separate organizations and administrative officers, ministers are sent into communities already sufficiently churchied, with the result that neither of the competing churches can be strong or commanding in the community. If there were not so many distinct and competitive religious bodies in the country, this unseemly insistence in forcing church organizations into communities until the competition becomes disgraceful would not obtain.

Another problem, related to the last one mentioned, is the entire neglect of many districts. The denominations have exhausted their resources in unnecessary duplications, with the result that neither men nor money are available to care for a great number of communities either wholly neglected or poorly served. Observation in the states west of the Rocky Mountains compels the plea that the Christian forces unite in a constructive and adequate plan for bringing the ministries of the church to the people as a whole. The hundreds and even thousands of unoccupied towns and school districts must, by some sane and disinterested plan, be distributed to the respective churches so that no district shall suffer from neglect. This complete Christian contact is impossible unless the different church organizations and administrative officers are willing to get together and develop a campaign in which the responsibility is definitely distributed. When this is done, and the whole work undertaken under a comprehensive plan of organization, in which all interested shall submit their isolated ambitions and program to the larger ends, we shall witness such a progress of Christianity as has never before been seen. By this means, the creative activity of each denomination will be promoted and utilized in the very act of co-ordination and united effort. It will be a great day for America when all the Christian forces rise to the height of a great national outlook and campaign. Our lack of co-

ordination and hearty co-operation is the deadly foe of an adequate religious impact. In these days when the brain of the world is consenting to unification for power and efficiency in so many fields, it seems thoroughly practical that Christianity should profitably embody the same principle and administer it for the good of all in the beneficent compassions which Christ embodies. Beyond our comparatively petty denominational program rise the inviting conquests that shall appeal to, and persuade, the vast populations for whose betterment and salvation American Christianity exists. This larger outlook will compel the careful scrutiny of institutions and organizations with relation to the larger need. Certain eliminations are sure to result from any sane and serious study of the present situation. Against these eliminations the narrow-minded will protest as if something really vital were passing, but such changes lie in the direction of progress and victory.

In the movement just ahead the conservative elements and forces that always resist any movement toward adaptation or new alignment must be reckoned with, but never feared. The principle of differentiation in American Christianity has been overworked. Freedom in religious thinking and worship is invaluable; it is an inheritance which every Christian holds dear. But this does not suggest or even hint that it is right to give encouragement to a continued magnifying of the outgrown divisions in the Body of Christ. The fear that in case unification of Christian bodies in America should take place, individual liberty and the rights of the minority would be in peril, is not well founded. Such a thing might have been feared in the long ago, but, thank God, the world has outgrown the menace. Persecution and oppression of every kind is well-nigh dead in America, and their survival among Christians is unthinkable. The fear of such a thing would have been in order a few hundred years ago, but not now. No power for unification has ever touched the race that is

comparable with Christianity. Religious truth is the final and ultimate truth. Our divisions come from the non-essentials. Only the essence of Christianity is authoritative. When the Christian world is sufficiently intelligent and broad-minded to comprehend the program of Christ, little disposition to apologize for, defend, and perpetuate our unnecessary and unmeritorious divisions will be in evidence. May God hasten the day!

SEMI-CENTENNIAL HYMN

Tune: Duke Street

*O God, above the drifting years
The shrines our fathers founded stand,
And where the higher gain appears
We trace the working of Thy hand.*

*Out of their tireless prayer and toil
Emerge the gifts that time has proved,
And seed laid deep in sacred soil
Yields harvests rich in lasting good.*

*The torch to their devotion lent,
Lightens the dark that round us lies;
Help us to pass it on unspent,
Until the dawn lights up the skies.*

*Fill Thou our hearts with faith like theirs,
Who served the days they could not see,
And give us grace, through ampler years,
To build the Kingdom yet to be.*

John Wright Buckham.

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